

MISSOURI IN MOTION

Compiled and edited by

Lawrence B. Meyer

"Remember the days of old,
consider the years of many
generations." Deuteronomy 32:7

"The past is prologue to the
future." Shakespeare

Table of Contents

	Chapter	Page
FOREWORD -----	-----	4
AUTHOR'S PREFACE -----	-----	5
ACKNOWLEDGEMENTS -----	-----	6
THE BIRTH OF THE LUTHERAN CHURCH-MISSOURI SYNOD -----	1	7
THE LUTHERAN CHURCH-MISSOURI SYNOD'S SEARCH FOR UNION WITH FELLOW LUTHERANS -----	2	11
The Intersynodical Chicago Theses -----	-----	11
The History of the "A Brief Statement" -----	-----	12
LUTHERAN COUNCILS -----	3	16
The Lutheran Council in the United States of America (LCUSA) -----	-----	16
The Lutheran World Federation (LWF) -----	-----	17
HERITAGE AND TRADITION -----	4	18
LEGALISM? -----	5	21
GOD'S IMPERATIVE TO THE CHURCH -----	6	25
THE LUTHERAN CHURCH-MISSOURI SYNOD IN ACTION -----	7	26
HOME MISSION MINISTRIES -----	-----	26
Appointment of "Visitors" -----	-----	26
Mission Colonies -----	-----	27
Evangelists -----	-----	27
A New Concept of Missions -----	-----	28
Organizing English Congregations -----	-----	28
Success of the Home Missions Program -----	-----	29
Depression and Home Missions -----	-----	29
World War II -----	-----	29
The Church Extension Fund Program - A Mission Arm of the Church -----	-----	30
Institutional Missions and "Special Ministries" -----	-----	31
Missions Among the Black People -----	-----	31
INTO ALL THE WORLD - FOREIGN MISSION MINISTRIES -----	8	35
Ministry In India -----	-----	35
Ministry In Ceylon -----	-----	37
Ministry in China -----	-----	38
Ministry in Hong Kong -----	-----	39
Ministry in Macao -----	-----	40
Ministry in Taiwan -----	-----	40
Ministry in the Philippine Islands -----	-----	40
Ministry in Japan -----	-----	41
Ministry in Korea -----	-----	43
Ministry in Okinawa -----	-----	43
Ministry in New Guinea -----	-----	44
Ministry in Nigeria -----	-----	45
Ministry in Ghana -----	-----	46
Ministry in the Near East -----	-----	47
Ministry in Europe -----	-----	47
Ministry in Latin America -----	-----	47
THE ROLE OF MEDICAL MISSIONS -----	9	49
CHRISTIAN EDUCATION IN THE LUTHERAN CHURCH-MISSOURI SYNOD -----	10	50
VALPAValparaiso University -----	-----	52
AUXILIARY LAY ORGANIZATIONS -----	11	56
The Walther League -----	-----	56
The Lutheran Laymen's League (LLL) -----	-----	57
The Lutheran Women's Missionary League (LWML) -----	-----	58

	Chapter	Page
COMMUNICATIONS MINISTRY -----	12	61
Der Lutheraner -----		61
The Lutheran Witness -----		64
The Lutheran Witness Reporter -----		64
Radio Station KFUD -----		65
Television -- "This Is the Life" -----		69
CONCORDIA PUBLISHING HOUSE -----	13	72
CONCORDIA HISTORICAL INSTITUTE -----	14	76
SOCIAL MINISTRY -----	15	78
THE EMERGENCY PLANNING COUNCIL -----	16	81
SOCIAL WELFARE AND SOCIAL ACTION -----	17	84
NEW MISSION AFFIRMATIONS -----	18	85
EPILOGUE -----		86

FOREWORD

This should be a most useful book.

When Lawrence Meyer entered the employ of The Lutheran Church-Missouri Synod in its St. Louis office in 1927 after a ten-year service in the China mission field, that office comprised four individuals, and its church was largely agricultural and German-speaking. Today 210 North Broadway bursts at the seams with nearly 200 workers and the proportions of the church have swung to the cities, represented in every land on the globe. He moved ably through all of this bewildering change. Any analysis that he can give of this half-century is bound to be a vital one.

More than that, he is a remarkable man. Dr. John W. Boehne, Jr., his associate for many years on Synod's Board of Directors, said that his work constituted a "mosaic." This was due, under God, to a combination of qualities and experiences that now seem paradoxical.

He was the son of a pastor and trained for the ministry, but early had much business experience, and used business sense in the service of the church.

He was a self-effacing person, but had the courage to stand up for principle in the top councils of the church.

He was a splendid preacher and could have been the pastor of influential parishes, but chose to work behind the scenes in synodical administration.

He began his ministry as a missionary, alive to the Christian fellowship transcending denominations, but labored for the integrity of his own.

When as a stripling pastor in a struggling depression parish I first became acquainted with him, he was Director of Publicity for his Synod. This implied not so much the public-relations concern of today as the informing of the church concerning its major projects, a series of which he spearheaded through the years. In fact, his title soon became Director of Stewardship and Missionary Education. I wrote copy for much of his work, and soon learned that he would almost never take it as it was, but used it as a catalyst for his own ideas. A "Pre-centennial Debt-Liquidation Campaign" of mine he scuttled before it ever got off the ground, because it wasn't close enough to the District presidents.

I worked with him for a decade on the Emergency Planning Council of which he was the executive. He dealt in America and Europe with men at the top, and had the top man's conviction that he had to be right. But he also worked for them. A former generation called him "the Colonel House of the Missouri Synod." More, he sought to give them the right motivations.

The most remarkable thing about Lorry, and it persists to the present moment, is a consistent theological emphasis. In the depression years he would wangle a thousand dollars out of some wealthy benefactor to gather a group of counselors together around the leaders of Synod. Here I first learned to see in operation the thinkers and the gadflies of the church, men like Bernhard Hemminger, Paul Lindemann, O. P. Kretzmann, E. J. Friedrich, O. A. Geisemann. Behind his fund-raising campaigns he always sought to put a theological thrust. The epochal Visitors' (now we say Counselors') Conferences in Chicago, St. Louis, and Valparaiso were given a program that was primarily theological refreshment.

I write this with the prayer that Lorry may see this book, which reflects so much of his faith and concern, actually in print; and that the Lord may bless him and Lenchen, to whom so many of us owe so much.

St. Louis, June 1969

Richard R. Caemmerer Sr.

AUTHOR'S PREFACE

This book is the story, simply told, of the growth and development of The Lutheran Church-Missouri Synod during the past fifty years of her history.

This story will be told in two ways. First, her history as I remember and recall the events in her development; second, my reflection on the principles which determined the decisions of my church. This narrative does not pretend to be complete or exhaustive; it simply presents some of the inspiring and instructive events worth remembering. These include both significant moments in the growth of The Lutheran Church-Missouri Synod as a church body and also some of the history of her mission outreach to her own people and to those she would wish to make her own.

A book of this nature presupposes that the author will express his own opinions and evaluations of what came to pass, why it came to pass, how it came to pass, and the long-range effect of it all on The Lutheran Church-Missouri Synod, as well as on other Lutheran, or even non-Lutheran church bodies. The reader may at times disagree with the comments of the author on this or that event which is part of the story of Lutheranism. But, as Shakespeare's line reminds us, "The past is prologue to the future." Consequently, it is necessary for all of us to study the history of the church, so that "Missouri in motion" may be best directed in her future course.

During the past fifty years, I myself have been deeply involved in the history of The Lutheran Church-Missouri Synod, and so I write her history with deep gratitude and affection. I feel that there is probably no church body in the world today which has received more bountiful blessings from God in these past fifty years than has The Lutheran Church-Missouri Synod.

Lawrence B. Meyer

ACKNOWLEDGMENTS

The compiler and editor of this volume acknowledges the faithful labor of those who served as researchers and compilers of the individual chapters. In every instance they submitted more material than could be used. This put the burden on the editor to make a choice of materials. In each case he found the contributors willing to accede to his judgment. Their co-operation must be emphasized in this acknowledgment of their services.

The editor had the assistance of several graduate students at Concordia Seminary, St. Louis. He also owes much to the Seminary and the Concordia Historical Institute for supplying him with materials from their libraries.

An advisory committee appointed by President R. Oliver Harms was composed of Henry J. Gienapp of Concordia College, Milwaukee; August Suelflow of the Concordia Historical Institute; Herbert Mayer of Concordia Seminary, St. Louis; Erich H. Heintzen of Concordia Theological Seminary, Springfield; and Roland H. Sebolt (until 1970). They have given good counsel and advice, lightening my labor.

Without a generous grant from the Lutheran Brotherhood, this story would not have been written.

And last, but not least, the contributions made by the various executive secretaries of our major mission and educational boards are gratefully acknowledged:

Oscar P. Brauer
William H. Hillmer
Samuel I. Goltermann
John Strietelmeier
Reuben J. Schmidt
O. H. Schmidt
Wolf F. Bulle
William F. Reinking
E. R. Bertermann
Ethel Schulz
Clarence Peters
Leslie F. Weber
Herman W. Gockel
Emerson Russell
Elmer E. Foelber
Martin J. Neeb, Jr.
Andrew Buehner
Albert W. Galen
Rudolph Norden
Otto Sohn
Herman Mayer
August R. Suelflow
Herman H. Koppelman
Karl E. Lutze

Margaret Wuerffel served as Research Secretary for this volume. Edith S. Rehbein provided important editorial assistance.

Full responsibility for the contents of this book is solely mine.

Lawrence B. Meyer

THE BIRTH OF THE LUTHERAN CHURCH-MISSOURI SYNOD

The third of the major Lutheran bodies in America today, and the second largest in terms of its membership, is The Lutheran Church-Missouri Synod. The movement which eventually led to the forming of The Lutheran Church-Missouri Synod began in Saxony during the 1830s and 1840s among Lutherans disturbed by the trends toward rationalism and unionism in the established Lutheran church of their country. They feared the growing tendency in the theology of their church to look to reason rather than to faith as the basis for establishing religious truth, and they felt their Lutheran integrity endangered by unionistic attempts to merge with German Reformed bodies.

Martin Stephan, the pastor of a congregation of exiles from Bohemia worshipping in the city of Dresden, became a leader of this movement and presented a plan for migration to the United States, where true Lutheranism might be practiced and established. For years, Martin Stephan had preached a Christ-centered Gospel (rarely heard then from German pulpits) to the crowds which flocked to his little church. He was a man also favorably known as a spiritual advisor and a person ever ready to minister to every individual.

One day Martin Stephan received a letter from a theological student at Leipzig, Carl Ferdinand Wilhelm Walther. The young man was wrestling with the same matters of conscience concerning the teachings of the German Lutheran church that Martin Stephan himself was experiencing. At the University of Leipzig, Walther was a member of a small circle of students spoken of by their classmates as "pietists," or even less kindly, "hypocrites" and "obscurantists," who gathered together for long theological discussions over the problems of their church. Martin Stephan was able to provide spiritual advice and consolation to Walther, and encouragement to continue his studies for the ministry.

A pulmonary disease forced Walther to interrupt his studies at the University. While resting at home, Walther found the works of Luther in his father's study and spent the months of recuperation laying the foundation of the intimate acquaintance with Luther's writings which distinguished him in later years. Eventually Walther was able to complete his studies at the University. In 1837 he was ordained to the ministry in the village church of Braunsdorf in Saxony. Here he found the form of public service, the hymnbook and the school books, as well as the school's teacher and superintendent, steeped in the rationalism he feared. When Walther, true to his vow to follow and maintain the symbols (credal statements) of the Lutheran church, tried to work a change toward what he believed to be sound Lutheranism, stumbling blocks of all kinds were thrown in his way.

When Martin Stephan proposed his plan for emigration, Walther joined the 750 persons who enrolled for this journey across the sea. Among them were ministers, school-teachers, lawyers, physicians, and artists--some who had given up their families, their parents, or their children. They turned part of their possessions over to the common treasury; four ships were chartered, and members of the company also occupied a fifth, the *Amalia*. The ships left Bremerhafen in November 1838, and four had arrived safely in New Orleans by January 1839. The *Amalia* was lost at sea with all on board.

From New Orleans the passengers continued their pilgrimage to Saint Louis, then a city of about 14,000 inhabitants. Stephan persuaded his followers to make him their bishop, and to sign a document in which they pledged allegiance and obedience to him.

A tract of land was purchased in Perry County, Missouri, about 90 miles from

Saint Louis. Here the immigrants amid untold hardships, began to build up a number of communities. A small group remained in Saint Louis and chose C. F. W. Walther's older brother for their pastor.

For reasons that still are not clear, many lost confidence in Stephan and charged him with various misdemeanors. All this led to the drastic action of expulsion from the community. He was taken across the Mississippi River to a landing in the State of Illinois. He died in 1846 and lies buried in Trinity Lutheran Cemetery near Red Bud, Illinois.

After their disillusionment with what they believed to be an ideal ecclesiastical structure and the extreme measures the people felt they had to take, they became badly confused. Did the immigrants constitute a Christian congregation with authority to call ministers? Many of the laymen also entertained doubts about the right of ministers to hold office after having left their congregations in Germany.

C. F. W. Walther soon became the acknowledged leader of the Perry County immigrants, and helped to resolve the questions of authority by recognizing as such the errors into which they had fallen: that the Lutheran church is the church outside of which there is no salvation; that the ministry is a mediatorship between God and man, and entitled to unconditional obedience in all things not in conflict with the Word of God; and that questions of doctrine are to be decided by the clergy alone, in whose hands also rests the power of the Keys (the power to admit a man to God's grace or to deny that grace to him). However, the question of authority in the church, raised from within and without, continued to challenge the church of the Saxon immigrants, and the problem has had to be resolved many times in her history.

Meanwhile, in the midst of their poverty and hardships, the Saxon immigrants had taken the first step towards establishing and perpetuating their convictions. From the very beginning, these men thought education to be one of the primary responsibilities of their church body. Three young candidates for the ministry, Fuerbringer, Brohm, and Buenger, with the aid of ministers Walther, Loeber, and Keyl, organized a log-cabin school for the teaching of religion, Latin, geography, mathematics, natural philosophy, and music. This log cabin school eventually developed into Concordia Seminary in St. Louis, Missouri.

In January 1841, Walther's older brother Otto died, and C. F. W. Walther was chosen to succeed him. The congregation was then still worshipping in the basement of Christ Church Cathedral (Protestant Episcopal). Both the congregation and the parochial school it had established grew rapidly, and in 1842 the congregation erected Trinity Church, with a basement for schoolrooms. In 1844 Candidate-for-the-ministry Buenger, who had been in charge of the school since 1841, became Walther's assistant. Thus the pattern of church and school was established, the characteristic pattern of preaching and teaching which defined the character of the ministry of The Lutheran Church-Missouri Synod as it grew and expanded from its Perry County roots.

During the 1830s and 1840s, other bands of German Lutherans had immigrated to the United States, and a conflict of greater dimensions and longer duration over the problem of authority grew up between the Perry County Saxons and another of these groups. In 1839 a band of German Lutheran immigrants came over under the leadership of Pastor Grabau, who had suffered persecution and imprisonment in Prussia for his refusal to submit to the unionistic policy of the government. In Buffalo, where he had settled with most of his followers, Grabau issued a "Pastoral letter" in 1840 and sent a copy to the Saxon ministers in Missouri with a request for their opinion. In his pastoral letter, Grabau presented a concept of the office of the ministry and of the source of authority in the church which the Saxon Lutherans vigorously rejected. Grabau maintained that a minister not called in accordance with the ancient ordinances of the church was not properly called, that ordination by other clergymen was by divine ordinance essential to the validity of the ministerial office, and that a minister arbitrarily elevated to his pastoral office by a congregation was unable

to pronounce absolution or to consecrate validly the bread and wine of the Eucharist. He also maintained that God dealt with his people only through the ministerial office, and stressed that Christians are bound to obey their minister in all things not contrary to the Word of God. Grabau located the source of the authority to decide what is in accord with the Word of God, in the church-at-large, rather than in the individual congregation. In all these points the Saxons differed with Grabau, denying what he affirmed. Grabau then drew up a list of 17 charges of error against the Saxons and declared that they could no longer consider themselves orthodox Lutherans served by truly ordained ministers. This controversy, which arose years before either body had been formally organized, continued for many decades between the Synods of Buffalo and Missouri.

During these years of controversy between the two Synods of Buffalo and Missouri, the Saxon Lutherans were reaching towards more fruitful relationships with other groups of German Lutheran immigrants. On September 7, 1844, the Saxon congregation at St. Louis published the first issue of a German Lutheran church paper, Der Lutheraner, edited by Dr. Walther, and circulated it widely among known Lutheran groups in America. This paper spoke from a position based firmly on the Bible and the Lutheran Confessions. One man who hailed the first number of Der Lutheraner with joy was the great missionary F. K. D. Wyneken, who had been sent by the Pennsylvania Ministerium as a circuit rider into the Indiana territory. He read it eagerly and exclaimed, "Thank God there are more Lutherans in America." (Wyneken later became the founder of the "home mission" program of The Lutheran Church-Missouri Synod, and served from 1850 to 1864 as the president of that church body.)

About this same time some of the ministers sent to America by J. K. W. Loehe of Neuendettelsau also came to read Der Lutheraner, and Dr. Wilhelm Sihler of Fort Wayne, Indiana, and two other ministers journeyed to St. Louis to confer with Walther and the other Saxon Lutherans. Earlier in 1845 they had met with Wyneken in Cleveland and had then first discussed the formation of a new synod. At another conference held at Fort Wayne in July 1846, a constitution for the new synod was drawn up and approved by the church leaders present. The first convention of the new synod was held in Chicago from April 26 to May 6, 1847. Twelve pastors, with their congregations, here adopted the constitution which had been agreed on at Fort Wayne, and ten other pastors added their signatures as advisory members, since their congregations had not yet voted to join. Of these twenty-two ministers, four lived in Missouri, six in Ohio, five in Indiana, three in Illinois, two in Michigan, and one in New York. The twelve congregations which joined at this meeting numbered about three thousand persons. Dr. Walther himself was elected to serve as the first president of the new synod. He served in this office from 1847 to 1850, and again from 1864 to 1878. Until 1917, the new synod bore the name The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States. From that time, the word "German" has been omitted. In 1947 the official name was changed to The Lutheran Church-Missouri Synod.

According to its constitution, the objects of The Lutheran Church-Missouri Synod are (1) the conservation and promotion of the unity of the true faith and a united defense against schism and sectarianism; (2) the joint extension of the Kingdom of God; (3) the training of ministers and teachers for service in the Evangelical Lutheran Church; (4) the publication and distribution of Bibles, church books, schoolbooks, religious periodicals and other books and literature; (5) the endeavor to bring about the largest possible uniformity in church practice, church customs, and in general, in congregational affairs; (6) the furtherance of Christian parochial schools and of a thorough instruction for Confirmation; (7) the supervision of the ministers and teachers of Synod with regard to the performance of their official duties; (8) the protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights.

The dual purpose of both conserving the internal unity of the synod and also

extending the Kingdom of God set a difficult task before the new synod. Its emphasis on conserving unity of faith and resisting schism strengthened the conviction with which its message was preached.

The high point of the efforts of The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States to join with fellow Lutherans in America came in 1872 when this synod joined with the Ohio Synod, the Wisconsin Evangelical Lutheran Synod, and the Norwegian Synod to form the Synodical Conference. But already by the end of the 1880s, the Ohio Synod had withdrawn from the Synodical Conference because of a controversy over the doctrine of predestination. In 1902 the Slovak Synod, formed that year, joined the Synodical Conference. However, this synod has now merged with The Lutheran Church-Missouri Synod, but remains as a geographical District for seven years, and then will decide whether to continue in that status or not. After years of uncomfortable relations between the synods, the Norwegian Synod suspended relations with The Lutheran Church-Missouri Synod in 1956, and the Wisconsin Evangelical Synod severed its ties with The Lutheran Church-Missouri Synod in 1962.

In North America The Lutheran Church-Missouri Synod itself grew very rapidly, until today it is one of the large Lutheran church bodies in America. It holds a position of leadership in American Lutheranism for its zeal in promulgating an orthodox Lutheran interpretation of the Gospel, for its extensive system of schools, for its many benevolence organizations and for the great world mission effort it has sustained. The following diagram demonstrates the rapid growth of The Lutheran Church-Missouri Synod in North America during the 120 years after its organization in 1847:

<u>Year</u>	<u>Membership</u>	<u>Percent of Gain</u>	<u>Pastors</u>
1847	4,099		19
1857	20,501	400	86
1867	73,106	265	265
1877	122,177	67	490
1887	459,376	277	931
1897	685,334	48	1,428
1907	838,646	25	1,832
1917	1,001,380	11	2,454
1927	1,106,745	10	2,357
1937	1,322,466	16	3,294
1947	1,567,453	18	3,555
1957	2,227,908	42	4,152
*1967	2,847,425	27.81	5,000

*This number is increased by about 300,000 members in Argentina, Brazil, the Caribbeans, Africa, Hong Kong, India, Japan, Korea, New Guinea, Philippines, and Taiwan.

THE LUTHERAN CHURCH-MISSOURI SYNOD'S SEARCH
FOR UNION WITH FELLOW LUTHERANS

The Intersynodical Chicago Theses

The year 1917, the four hundredth anniversary of Luther's posting of the Ninety-Five Theses, was also a year of great celebration of Lutheran unity. Three Norwegian synods united to form the Norwegian Lutheran Church, four synods combined to form the United Lutheran Church, and the Joint Synod of Wisconsin, Minnesota, Michigan, and Other States came into existence. In addition, the National Lutheran Council, and agency for coordinated service, was organized in this year. In the same spirit, The Lutheran Church-Missouri Synod saw in the Synods of Buffalo, Iowa, and Ohio a common German heritage which she hoped could also become a fraternal relationship. Therefore, an Intersynodical Committee was formed in order to discuss the doctrinal disagreements which had arisen over the years between these synods.

The Lutheran Church-Missouri Synod continued to insist on complete agreement in doctrine and practice as necessary for union, and hoped to reach this agreement through conferences with the other synods. In 1926 the Intersynodical Committee presented the Intersynodical Chicago Theses, the result of these conferences.

The Intersynodical Chicago Theses dealt in detail with the doctrine of conversion and election, the source of the major controversy between the synods. The Theses also discussed the doctrines of Holy Scripture, of the church and of the universal priesthood, and explored the question of church fellowship and the positions of the synods in relation to the Lutheran Confessions. These Theses were issued by the Intersynodical Committee as a statement of agreement between the Synods of Missouri, Buffalo, Ohio, and Iowa.

When the Theses were presented at the convention of The Lutheran Church-Missouri Synod in 1926, the Review Committee reported that although "Synod expressed joy over the fact that the conferences held by the Intersynodical Committee had evidently not been held in vain, the Lutheran doctrine had not yet in all points received such expression as was clear, precise, adequate, and exclusive of all error, and the Theses could not be recommended to Synod in their present form." They recommended that more time be spent discussing and examining the Theses, especially since the districts of the Ohio Synod had publicly voiced their disagreement with the Theses. The Synod instructed the Review Committee to revise the Theses according to suggestions made by the convention and present them at the next meeting of synod.

In its report to the synodical convention in 1929, the Review Committee declared that it had proved impractical and unsatisfactory to introduce all the suggested changes into the Intersynodical Chicago Theses. The Lutheran Church-Missouri Synod, on recommendation of the committee, rejected the Theses as a basis for union for two reasons. First, the doctrinal statements were still ambiguous enough to be interpreted in different ways. Second, some of the church bodies who had sent representatives to the intersynodical meetings were also engaging in closer and closer relationships with the newly formed Norwegian Lutheran Church. In the opinion of the examining committee of The Lutheran Church-Missouri Synod, this closer fraternization with the Norwegians indicated that the other church bodies did not hold The Lutheran Church-Missouri Synod position on the doctrine of election and conversion, for many Norwegians had consistently opposed The Lutheran Church-Missouri Synod definition of this doctrine.

In spite of its rejection of the Intersynodical Chicago Theses, however, The Lutheran Church-Missouri Synod resolved that the negotiations between the synods should continue in the hope of formulating a more acceptable document upon which Lutheran union could be based. But the Synods of Iowa, Buffalo, and Ohio became

impatient with the demands of The Lutheran Church-Missouri Synod, and in 1930 they merged to form the American Lutheran Church.

One important outcome of the rejection of the Theses was that The Lutheran Church-Missouri Synod began working on a doctrinal statement which would serve as the foundation for all discussions with other church bodies in regard to fellowship and fraternal relations. This doctrinal statement, "A Brief Statement of the Doctrinal Position of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States," was published in 1932. This document gave special emphasis to those doctrines of the church which had been subject to discussion and debate in the Inter-synodical Chicago Theses in 1929. These included the doctrines of election and conversion, of the church, and of Scripture.

The History of "A Brief Statement"

By 1932, the Iowa, the Ohio, and the Buffalo Synods had united to form the American Lutheran Church, and this body had become a member of the American Lutheran Conference. So when The Lutheran Church-Missouri Synod met in convention in 1932, and the committee appointed in 1929 presented "A Brief Statement," the situation had changed. The Lutheran Church-Missouri Synod could no longer negotiate with the Iowa, the Ohio, and the Buffalo Synods as such. It now had to think of negotiating with the American Lutheran Conference. The Synod approved "A Brief Statement" and resolved to appoint a committee to begin discussions with other Lutheran bodies.

At the 1935 convention, this committee reported that the American Lutheran Church was ready to begin discussions with The Lutheran Church-Missouri Synod and sister synods of the Synodical Conference, using "A Brief Statement" as a starting point for negotiations towards unity. At the 1938 convention of The Lutheran Church-Missouri Synod, the delegates had before them "A Brief Statement" and a "Declaration" prepared by the American Lutheran Church negotiating committee as a complementary document. A floor committee of the convention reviewed the two documents and made an extended report to the convention, recommending that fellowship be declared between The Lutheran Church-Missouri Synod and the American Lutheran Church, as these churches were in fundamental doctrinal agreement.

The convention adopted this resolution with great joy. However, a great deal of discussion continued to revolve around this resolution, and a strong group of dissenters moved the synodical officials into delaying the official announcement of fellowship. In the three years between the conventions of 1938 and 1941 a number of other past controversies were revived, with the result that the declared fellowship between the two church bodies failed to materialize. There remained in dispute such questions as the conversion of the Jews, the meaning of the Antichrist, the understanding of "the thousand years" mentioned in The Revelation to John, the resurrection of the martyrs, and the recognition of the visible marks of the church. The Lutheran Church-Missouri Synod objected to a statement of the American Lutheran Church concerning nonfundamental doctrines, and to the American Lutheran Church's decision that it would not sever relations with the American Lutheran Conference. The American Lutheran Church convention in turn asked for clarification of a number of points in "A Brief Statement." The problems of phraseology in the two church documents which had once brought the two churches into fellowship now contributed to disunity.

In the next years The Lutheran Church-Missouri Synod held several conferences with representatives of the Wisconsin Evangelical Lutheran Synod, the Evangelical Lutheran Synod (Norwegian), and the Synod of Evangelical Lutheran Churches (Slovak), and invited these sister synods of the Synodical Conference to join her and the American Lutheran Church in drawing up a single document as a basis for church fellowship. The Slovak Synod declared its willingness to participate; however, the Wisconsin and Norwegian Synods declined. Thus the decision of The Lutheran Church-

Missouri Synod to preserve the unity of the Synodical Conference at the expense of further active search for fellowship with the American Lutheran Church contributed significantly to widening the gap between the two church bodies. However, smaller conferences between pastors of the two churches continued.

Between 1944 and 1947 both the ALC and the LCMS prepared a paper called the "Doctrinal Affirmation." The American Lutheran Church was disappointed with this paper because it felt that this paper was more like a repetition of "A Brief Statement" than a document combining and reconciling "A Brief Statement" and the American Lutheran Church "Declaration." After more meetings between The Lutheran Church-Missouri Synod Committee on Doctrinal Unity and the American Lutheran Church representatives, a "Common Confession" was submitted to both church bodies for review in 1950. Because The Lutheran Church-Missouri Synod wanted the approval of this document by her sister synods, action on the resolution to accept the "Common Confession" was not taken; it was resolved only to continue current discussions. The Norwegian Synod and the Wisconsin Synod, however, both declined to approve the "Common Confession" in their conventions held in 1951.

At this time the American Lutheran Church began moving toward a merger with the four bodies of the American Lutheran Conference--the Evangelical Lutheran Church, the United Evangelical Lutheran Church, the Augustana Synod, and the Lutheran Free Church. However, because of the situation within the Synodical Conference and the changed situation with the American Lutheran Church, The Lutheran Church-Missouri Synod convention in 1956 once again took no action on the question of fellowship with the American Lutheran Church.

In the years 1956 to 1959 questions were raised regarding the validity of "A Brief Statement," some holding that it did not express adequately the mind of the Synod. After intensive discussion of this document the 1959 convention (San Francisco) expressed itself in the following resolutions:

Whereas, The pastors, teachers, and professors of Synod at the time of their ordination and installation pledge themselves to be faithful to the Holy Scriptures and to the Lutheran Confessions (...solemnly pledge to the Scriptures as the inspired and inerrant Word of God and to the Symbolical Books of the Lutheran Church as a true exposition of the Scriptures..." Synodical Handbook, 4.19; 4.21; 4.23); and

Whereas, some persons have inquired as to the binding force of the Brief Statement as well as other statements on doctrine and practice formally adopted by Synod; and

Whereas, Article II-C of the Articles of Incorporation of The Lutheran Church-Missouri Synod lists as an objective of Synod "to exercise supervision over such pastors and teachers as to doctrine, practice, and performance of their official duties"; therefore be it

Resolved:

A. That Synod further clarify its position by reaffirming that every doctrinal statement of a confessional nature adopted by Synod as a true exposition of the Holy Scriptures is to be regarded as public doctrine (publica doctrina) in Synod; and

B. That Synod's pastors, teachers, and professors are held to teach and act in harmony with such statements; and

C. That those who believe that such statements are not satisfactory in part or in their entirety are not to teach contrary to them, but rather are to present their concern to their brethren in the ministry, particularly in conferences, to the appropriate District officials, and if necessary to the synodical officials.

Action: This resolution was adopted after an amendment to paragraph "B" had been made and had been withdrawn.

(Page 191--192)

"At various times the Synod has adopted doctrinal statements which have grown out of her witness to important issues of the day. Applying the truths of Holy Scripture and standing under the Confessions, these doctrinal statements have served as the Synod's response to the problems and controversies which confronted the church.

By way of illustration we note that the Synod in 1881 in her discussion with other members of the Lutheran Synodical Conference adopted the Thirteen Theses on Election and Conversion as a simple and clear statement of her beliefs.

In 1932 the Synod adopted A Brief Statement of the Doctrinal Position of the Missouri Synod, which dealt with questions and controversies among Lutherans and with the theological issues disturbing the church.

In 1950 the Synod adopted the Common Confession Part I as a joint statement to serve as a basis for fellowship between the Missouri Synod and the former American Lutheran Church; in 1956 Part II was added to form one document composed of Parts I and II and recognized as a statement in harmony with the Sacred Scriptures and the Lutheran Confessions." (Proceedings, 1956, p. 505)

The convention of 1959 adopted the Statement on Scripture, which the Synod declared to be a correct exposition of the doctrine of the Holy Scriptures. This Statement on Scripture was also adopted by the Synodical Conference.

Such doctrinal declarations stand in the history of the Synod as specific responses to contemporary issues. There is every expectation that such witness will continue as issues arise on which the Synod feels compelled to speak. The Synod has not placed one statement above the others. The Synod regards all the statements as standing under the Holy Scriptures and under the Confessions.

"Whereas, Without prejudice to the doctrinal content of any of these statements, the Synod in convention assembled in 1962 has declared Resolution 9 of Committee 3 of the 1959 synodical convention to be unconstitutional; and

Whereas, The status and use of synodically adopted doctrinal statements calls for further study and clarification (some memorials urge the Synod to place A Brief Statement of the Doctrinal Position of the Missouri Synod on the level of the Lutheran Confessions and to add it to Article II of the Constitution of the Synod; other memorials urge the Synod not to expand the confessional basis of our church by the addition of synodically adopted declarations); and

Whereas, The Synod is genuinely concerned about maintaining doctrinal purity and confessional unity; therefore be it

Resolved, That the Synod reaffirm its confessional basis as stated in Article II of the Constitution: "Synod, and every member of Synod, accepts without reservation:

"1. The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice;

2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God"; and

Whereas, Synodically adopted doctrinal statements, such as those referred to in the introduction to this resolution, express the conviction of fathers and brethren with whom all members of the Synod are united in their obedience to the Scriptures and the Confessions; therefore be it

Resolved, That the Synod beseech all its members by the mercies of God to honor and uphold the doctrinal content of these synodically adopted statements; and be it further

Resolved, That the further study of theological and practical problems disturbing the Synod, together with the study of the status and use of synodically adopted doctrinal statements, be referred to the Commission on Theology and Church Relations; and be it further

Resolved, That all who believe these synodically adopted doctrinal statements to be faulty in their formulation of Scriptural doctrine, or to have

other deficiencies, be asked to present their concerns to the Commission on Theology and Church Relations; and be it finally

Resolved, That we call upon God's Holy Spirit for the sake of our Lord Jesus Christ to keep us in the unity of the Spirit and in the bond of peace. Amen.

Action: This resolution was adopted."

(Pages 105--106)

At the 1967 convention in New York, the resolution to declare fellowship with the American Lutheran Church was once again proposed. But the Lutheran Church-Missouri Synod again delayed action until the 1969 convention in Denver, where a limited altar-and-pulpit fellowship with The American Lutheran Church was approved.

LUTHERAN COUNCILS

The Lutheran Council in the United States of America (LCUSA)

The organization of the Lutheran Council in the United States of America (LCUSA) could be a major historical development in the history of Lutheranism. The participation of all the major Lutheran church bodies in America could do much to strengthen their ties with each other, and help create a genuine rapprochement in American Lutheranism.

LCUSA is an organization established to coordinate the service agencies of most of the Lutheran church bodies in America. It replaced the National Lutheran Council, an agency founded in 1917 for the same purpose. In 1963, the three major Lutheran bodies, The American Lutheran Church, the Lutheran Church in America, and The Lutheran Church-Missouri Synod (which had cooperated with the National Lutheran Council but had not become a member) sent representatives to a meeting which constituted itself the "Inter-Lutheran Consultation." It was decided at this meeting to propose a new inter-Lutheran agency. This group was to work together not only in areas of administration and material concern, but also in continuing theological study and dialogue.

The Doctrinal Unity Committee of The Lutheran Church-Missouri Synod, the Executive Committee of the National Lutheran Council, and a selected number of theologians from both groups met together three times. The Lutheran Church-Missouri Synod delegates reported that these meetings had clearly demonstrated "a degree of basic agreement in Lutheran faith and conviction," but that "we do not have that full agreement in doctrine and practice which we of The Lutheran Church-Missouri Synod consider essential to the establishment of pulpit and altar fellowship." These considerations "have dictated the nature and function of the proposed new council. We have decided to recommend to our several church bodies that we join forces to overcome, as the Spirit gives us grace, the existing differences and to cooperate in such activities and in such a way that existing differences are not ignored or glossed over."

At its 1965 convention, The Lutheran Church-Missouri Synod resolved to approve the constitution of LCUSA and become participating member of this body, which would provide greater opportunity to work in cooperation with other Lutherans in areas of Christian service and mission, and to engage in intensive theological discussion with them.

The American Lutheran Church, the Lutheran Church in America and The Lutheran Church-Missouri Synod, joined by the Slovak Synod, united early in 1967 to form LCUSA into a cooperating council. The constitution lists among the "purposes and objectives" of LCUSA: "(1) to further the witness, the work, and the interests of the participating bodies; and (2) to seek to achieve theological consensus (that is, a full agreement and a common will and purpose concerning the Gospel) in a systematic and continuing way on the basis of the Scriptures and the witness of the Lutheran Confessions." The Lutheran Council in the United States of America is intended to be a council of churches, and as such, it will not engage in church work directly; rather, it will help the participating bodies to become more effective in their church work through joint planning to avoid duplication of effort, through the sharing of resources for the benefit of all, and through mutual encouragement and stimulation in the work of communicating the Gospel at home and abroad.

Membership in the Lutheran Council in the United States of America is not a declaration of altar and pulpit fellowship between the member bodies. However, some hope that through joint study of God's Word, and expression of the Christian faith,

all Lutherans can soon become united in full fellowship.

Unfortunately the theological discussions have so far given cause for much concern. The first publication "Who Can This Be?" in which the person of Jesus Christ is presented from the point of view of the historical - critical method of interpreting the Scriptures rather than the method which produced the Book of Concord, runs counter to the Christological doctrine that Jesus Christ is the Son of God, who came as the God-man to redeem the world from sin, devil, and damnation. Thus it has become a major factor in destroying rather than building a theological consensus.

The second publication, advocating the ordination of women for the pastoral office, is another deterrent. Unless remedial measures are taken, doctrinal consensus in even the fundamental articles of faith is impossible.

The Lutheran World Federation
(LWF)

The question of The Lutheran Church-Missouri Synod's relationship with the Lutheran World Federation continues to be debated in her conventions. The Lutheran Church-Missouri Synod is not a member of the Lutheran World Federation, because of what it regards as the "unconfessional" position and practice of many of the church bodies which have joined this federation, even though all members of the Lutheran World Federation must subscribe to the doctrinal position that the Scripture is the "only source and the infallible norm of all church doctrine and practice," and all must accept the three Ecumenical Creeds and the Confessions of the Lutheran Church as "pure expositions of the Word of God." The Lutheran Church-Missouri Synod also regards certain doctrinal statements and actions of individuals or groups within the Lutheran World Federation as not consistent with the Lutheran position on such doctrinal matters as justification and predestination, the inspiration of Scripture, and the doctrine of the Church. And The Lutheran Church-Missouri Synod continues to reject any union which might lead to relaxation of her concern for purity of doctrine.

The Lutheran World Federation is a free association of Lutheran churches, acting as their agent in matters assigned to it. It does not "exercise churchly functions on its own authority, nor...legislate for the churches belonging to it." It is to "further a united witness before the world to the Gospel of Jesus Christ as the power of God for salvation," "cultivate unity of faith and confession among the Lutheran churches of the world," foster Lutheran participation in ecumenical movements, and "provide a channel for Lutheran churches and groups to help meet physical needs."

Some members of The Lutheran Church-Missouri Synod feel that cooperation with the Lutheran World Federation is part of their obligation to participate in a world mission, as well as part of their responsibility to foster true ecumenicity (opposed to unionism) and fellowship in Christ's church, especially among fellow Lutherans of the world. But as yet the official position of The Lutheran Church-Missouri Synod is that so long as some members of the Lutheran World Federation are members of the World Council of Churches and practice fellowship with any and every member of the Lutheran World Federation, The Lutheran Church-Missouri Synod must remain separated from this organization out of concern for her strong confessional position.

HERITAGE AND TRADITION

The history of The Lutheran Church-Missouri Synod's relationships with other Lutheran church bodies and councils illustrates the importance she has placed on preserving her doctrinal heritage. This is a strength to any church which can claim such a position; and yet such a position can expose a church to the dangers of becoming rigid and exclusive. Such a church may forget that Christ commissioned the church to preach His good news to the world. Fortunately the Missouri Synod did not forget this. In fact, it has been praised by non-Lutherans for its missionary zeal. In its own judgment of itself it feels that it should be even more active and never ceases to encourage its congregations to reach out beyond their own borders.

The strengths of The Lutheran Church-Missouri Synod's position can be well illustrated by several articles published about this church and where she is going. The first article is very old, appearing almost one hundred years ago in a General Council publication, Pilger Durch Welt und Kirche, at a time when The Lutheran Church-Missouri Synod was under fire because of its doctrinal position.

It may be out of place to enter minutely upon the history of the Missouri Synod, the greatest and most important of the Lutheran synods of our country; but there is one fact that I do not like to pass over in silence--I must at least suggest it. I see before me no more striking instance of the blessing which God bestows on men's faithfulness than this very Missouri Synod. If it had not with such iron tenacity held to its confession of the pure doctrine; if it had not offered such trenchant testimony, and had not fought against each and every deviation from the path which it had recognized to be the true way; if it had shown itself more yielding in its church-polity than in its teaching; if it had adapted itself in ever so small a measure to the views of our rather impressionable age, it would not have achieved the results which it may now claim.

The Missouri Synod has brought into captivity its every thought to be obedient to Christ, and that attitude of hers the Lord has rewarded. In the view of the earliest and the present members of the Missouri Synod, the glory of God and the unalloyed truth of His Word, which has found its clearest expression in the Confessions of the Lutheran Church, is to be esteemed more highly than the favor of men and airy human figments. If the Lord God had not taken pity upon the Lutheran Church in America by placing the Missouri Synod in its midst, we would today be an insignificant band, perhaps still bearing the name 'Lutheran' but, for the rest, offering ourselves as an open pasturage for foxes and other game. If I call to mind what the grace of God has accomplished through the Missourians, I cannot join those who are barking at them. It is my conviction that the Missourians ascribe their success to the mercy of God and not to their labor, no matter how proud they may be of it. May the Lord bless the sturdy Saxons, and cause their salt to work with increasing power in the leaven of the American church.

In more recent years, Abdel Wentz in his A Basic History of Lutheranism in America (1963), makes a very gracious statement about The Lutheran Church-Missouri Synod and her various debates and controversies with other Lutherans:

It is certain that the faith of The Lutheran Church-Missouri Synod, as set forth in the course of these debates, is definite and steadfast. The sole purpose has been to maintain Scriptural positions, to deny to man any part whatsoever in his own salvation or his own conversion, to exalt above all else the grace of God in Jesus Christ, and to give to God alone all glory. At the same time there has been conscientious effort to avoid fellowship with those, even of the same name, who seem to deviate from correct Scriptural positions as interpreted

by Missouri. Whatever may be argued about Missouri's correctness about doctrinal and confessional positions, it cannot be denied that her deep convictions and faithful persistence have helped to produce a volume of Christian enterprise that constitutes a fine record for Lutheranism in America.

When defining her doctrinal position, The Lutheran Church-Missouri Synod first proclaims her strict devotion to the Scriptures as the inspired Word of God and the only rule and norm of faith and practice, and to the symbolical books of the Evangelical Lutheran Church as true and unadulterated expositions of the Word of God. The three ecumenical creeds and the writings of the Book of Concord, which reflect the teachings of Scripture, form the doctrinal foundation of The Lutheran Church-Missouri Synod.

One of the chief parts of this doctrinal foundation is the doctrine of the inspiration of Scripture, that is the belief that the Holy Spirit exercised a special influence on chosen men to guide them in speaking the things He desired them to speak and in writing the things He desired them to write. From its beginnings, The Lutheran Church-Missouri Synod has declared the guiding influence of the Holy Spirit as extending to the precise manner and very words in which He desired the Scriptures to be spoken and written. It believes that what is written on the pages of the Scriptures is errorless. Unfortunately, this formulation of the doctrine of inspiration is questioned by some. But the vast majority of the members of The Lutheran Church-Missouri Synod assert with confidence that because the Scriptures are inspired by the Holy Spirit, they are the inerrant Word of God, through which God speaks to man with divine authority, telling him what to believe in matters of faith, what to do and what to avoid doing in matters of life and practice, and what to reject as error or falsehood.

According to the revelation of Holy Scripture, The Lutheran Church-Missouri Synod joins with the whole Christian Church in confessing the sublime doctrine of the Holy Trinity--that the One True God is Father, Son, and Holy Spirit, three distinct persons of the same divine essence, equal in power, equal in eternity, and equal in majesty because each person possesses the one divine essence in its entirety.

The relationship between the Triune God and man as revealed in Scripture leads to the formulation of key doctrines about man's creation, natural condition, and free salvation. The Lutheran Church-Missouri Synod teaches that God created the heavens and the earth by His Almighty, creative Word, and brought man into being as a special act of creation to be His representative in ruling the earth. The Lutheran Church-Missouri Synod has also insisted on reading the creation account in Genesis 1 and 2 as a historically true description of the manner in which creation took place, and has not made room for speculations and theories rejecting fiat creation as described in Genesis 1 and 2 and elsewhere in the Scriptures.

Closely joined to the doctrine that God created man in true knowledge of God and in perfect righteousness and holiness, is the doctrine of original sin, the recognition that the rebellion of Adam and Eve against God destroyed not only their own righteousness and sinlessness, but also the righteousness of all their descendants. Now all men are born sinful, rebellious, and disobedient, and they cannot by any efforts of their own become reconciled to God and thus overcome death and eternal separation from God.

The central doctrine of Lutheran Christianity is the doctrine of salvation, the confidence that the vicarious (substitutionary) life and death of Jesus Christ atoned for the sins of all persons and that all are justified before God through the Mediator Jesus Christ. This blessed reality is written down in the Scriptures and known as the Gospel. This reality God implores everyone to accept with all his heart and to live by this faith.

The Lutheran Church-Missouri Synod also has the conviction that human efforts to fulfill the law of God or to keep his commandments are absolutely of no avail in reconciling God and man. Faith in Christ is neither naturally found in man nor is

it achieved by his efforts, but is created in man by the working of the Holy Spirit in his heart so that he becomes able to trust in Christ. This conversion is brought about solely by the power of the Holy Spirit, who, as Luther expresses it, calls the individual with God's Gospel, enlightens and sanctifies him with His gifts. Man's cooperation, or correct conduct, or self-decision, or lesser guilt as compared with others, has no bearing whatsoever on his coming to Christ through faith. Furthermore, The Lutheran Church-Missouri Synod teaches that the Holy Spirit is ready and willing to work conversion in all hearers of the Word, and that if some who have heard nevertheless remain unconverted, the cause is not a deficiency of the power of the Holy Spirit to convert, but solely the resistance of the individual.

All Christians join in believing that the primary purpose for which the world is permitted to continue to exist is the fulfillment of the Great Commission which the Lord gave to His followers before He ascended into Heaven, that they should go to all the world, teaching and baptizing, and establishing His church. Christ invested His church before His ascension with all the authority to act as the Kingdom of God on earth. When this is to be interpreted in terms of the church as it exists and is organized today, The Lutheran Church-Missouri Synod regards the authority of the Kingdom of God as vested in the individual congregation, not in the minister, not in the District officials, and not in the synodical officials or synodical establishment.

One of the primary conditions of holding membership in The Lutheran Church-Missouri Synod is "renunciation of unionism and syncretism of every description." Ever since its foundation, The Lutheran Church-Missouri Synod has insisted that its pastors and congregations and church members give strict loyalty to this confessional position and all of its implications. They must consistently refuse all church fellowship and fellowship of worship with those who tolerate beliefs or practices contrary to God's Word. Throughout the years, disagreements on the doctrine of grace, the doctrine of the church, and the doctrine of the inerrancy of Scripture have provided reasons why The Lutheran Church-Missouri Synod has not practiced fellowship with other Lutheran bodies. And in matters of church practice, the apparent laxity of other Lutheran bodies in allowing their members to belong to lodges and secret societies which practice religious rites contrary to God's Word has played an important role historically in The Lutheran Church-Missouri Synod's decisions that it cannot practice fellowship with other Lutheran bodies.

The Lutheran Church-Missouri Synod has often justified her rigidly conservative position by citing Paul's admonition in Romans 16:17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Lately, some members of The Lutheran Church-Missouri Synod have interpreted the words of Christ in His prayer before going to His death, "Neither pray I for these alone, but for them also which shall believe on Me through their Word; that they all may be one." (John 17:20-21) to include also a oneness in church structures and other external forms. They do not restrict the oneness to the hearts of true believers in the Christ, found wherever the Gospel is preached and accepted and therefore commonly called the Invisible Church, for no one can look into another's heart.

LEGALISM?

One of the outstanding characteristics of The Lutheran Church-Missouri Synod from its very beginning was a vigorous theological conservatism which led it to resist any compromise with its historic Lutheran confessional position. Because of this characteristic, it was faulted by its critics for being legalistic and un-evangelical in its practice. These critics labeled as legalistic attitudes such as the synod's opposition to usury, led by none other than Dr. Walther himself. Also, life insurance was vehemently opposed. For reasons of conscience the Synod did not establish a pension fund until 1937, because such financial security could tempt one to lessen his trust in God to provide for material needs. The same applied to fire insurance, lightning rods, and speculations in the stock market. Dancing was categorically denounced as a danger to sexual purity. Attendance at any and all types of theaters was prohibited for the same reason. Problems involving labor unions and management relations were discussed at great length, but no position was ever taken. It was not until 1920 that a "Washington representative" was appointed, because the synodical leaders felt that their chief responsibility was "to rebuke, exhort, and convince the gainsayer" through the proclamation of the Scriptures by public preaching, and not by any public relations representation in Washington. Every kind of state subsidy for church schools was opposed. Birth control of any kind was considered a sin. Because of these attitudes and practices the critics fastened on The Lutheran Church-Missouri Synod a reputation in some quarters of being legalistic and aloof, lacking the spirit of Christian love.

It is high time that the criticisms listed in the foregoing paragraph be laid to rest, for all of them are based on ignorance of the causes that moved the Synod to take the positions it did. Therefore the following pertinent comments are made. We shall begin with the word legalism. The meaning of legalism according to present usage (as reflected in any dictionary) is "an excessive conformity to a religious or moral code." In Lutheran theology legalism denotes conformity to God's Law without Gospel motivation or to man's laws in the realm of adiaphora (things neither commanded nor forbidden).

A tendency towards legalism among individuals here and there, is, of course, common knowledge--a tendency by the way, common to all other Lutherans as well as people in general. It is a constant problem and has from the very beginning been actively combated, never condoned, in the Synod. It is unfortunate that outcroppings of legalism have been magnified out of all proportion by some within the very borders of the Missouri Synod and uncritically generalized as a standard Missouri Synod position.

Still others, inadequately informed as to the contexts, have labeled as legalism the Synod's warnings against participating in usurious dealings, uncontrolled and fraudulent life insurance and fire insurance financing, speculating on the stock market, social dancing, frequenting the theaters. The list could be lengthened. What these critics entirely overlook is that all the situations listed above suffered from major moral and theological wrongs which constituted temptations into greediness, selfishness, trusting in man rather than in God, and immorality. The Synod could be rightfully faulted if it had remained silent. Thanks to conscientious government lawmakers, these abuses have been cleaned up pretty well, though not entirely. As to faulting the Synod for not pressuring the civic authorities, it should have become obvious to all who have seen what has happened to the churches which have gone in for this kind of activism that the Missourians deserve to be commended rather than denounced for their continuing concentration on preaching and teaching the Gospel and exhorting the citizens to work for "the peace of the city."

In 1945 a group of forty-four Lutheran Church-Missouri Synod clergymen felt

that a legalistic use of the Scriptures and unjustified questioning the integrity of the ALC leaders caused the envisaged altar-and-pulpit fellowship with the ALC of that time to fail. They therefore issued "A Statement" in which they called for a greater measure of evangelical practice within the Synod, and also a greater readiness to reach agreement with other Lutherans. This "Statement" caused a long debate within The Lutheran Church-Missouri Synod.

The following is the text of the "Statement of the Forty-Four" as it came to be called:

We affirm our unswerving loyalty to the great evangelical heritage of historic Lutheranism. We believe in its message and mission for this crucial hour in the time of man. We therefore deplore any and every tendency which would limit the power of our heritage, reduce it to narrow legalism, and confine it by man-made traditions.

We affirm our faith in the great Lutheran principle of the inerrancy, certainty, and all-sufficiency of Holy Writ. We therefore deplore a tendency in our Synod to substitute human judgments, synodical resolutions, or other sources of authority for the supreme authority of Scripture.

We affirm our conviction that the Gospel must be given free course so that it may be preached in all its truth and power to all the nations of the earth.

We therefore deplore all man-made walls and barriers and all ecclesiastical traditions which would hinder the free course of the Gospel in the world.

We believe that the ultimate and basic motive for all our life and work must be love--love of God, love of the Word, love of the brethren, love of souls.

We affirm our conviction that the law of love must also find application to our relationship to other Lutheran bodies. We therefore deplore a loveless attitude which is manifesting itself within Synod. This unscriptural attitude has been expressed in suspicions of brethren, in the impugning of motives, and in the condemnation of all who have expressed differing opinions concerning some of the problems confronting the church today.

We affirm our conviction that sound exegetical procedure is the basis for sound Lutheran theology. We therefore deplore the fact that Romans 16:17-18 has been applied to all Christians who differ from us in certain points of doctrine. It is our conviction, based on sound exegetical and hermeneutical principles, that this text does not apply to the present situation in the Lutheran Church in America. We furthermore deplore the misuse of I Thessalonians 5:22 in the translation 'avoid every appearance of evil.' This text should be used only in its true meaning, 'avoid evil in every form.' We affirm the historic Lutheran position concerning the central importance of the Una Sancta and the local congregation. We believe that there should be a re-emphasis of the privileges and responsibilities of the local congregation also in the matter of determining questions of fellowship. We therefore deplore the new and improper emphasis on the synodical organization as basic in our consideration of the problem of the church. We believe that no organizational loyalty can take the place of loyalty to Christ and His church.

We affirm our abiding faith in the historic Lutheran position concerning the centrality of the Atonement and the Gospel as to the revelation of God's redeeming love in Christ. We therefore deplore any tendency which reduces the warmth and the power of the Gospel to a set of intellectual propositions which are to be grasped solely by the mind of man.

We affirm our conviction that any two or more Christians may pray together to the Triune God in the name of Jesus Christ if the purpose for which they meet and pray is right according to the Word of God. This obviously includes meetings of groups called for the purpose of discussing doctrinal differences. We therefore deplore the tendency to decide the question of prayer-fellowship on any other basis beyond the clear words of Scripture.

We believe that the term 'unionism' should be applied only to acts in which a clear and unmistakable denial of Scriptural truth or approval of error is involved. We therefore deplore the tendency to apply this non-Biblical term to any and every contact between Christians of different denominations.

We affirm the historic Lutheran position that no Christian has a right to take offense at anything which God has commanded in His Holy Word. The plea of offense must not be made a cover for the irresponsible expression of prejudices, traditions, customs and usages.

We affirm our conviction that in keeping with the historic Lutheran tradition and in harmony with the Synodical resolution adopted in 1938 regarding church-fellowship, such fellowship is possible without complete agreement in details of doctrine and practice which have never been considered divisive in the Lutheran Church.

We affirm our conviction that our Lord has richly, singularly, and undeservedly blessed our beloved Synod during the first century of its existence in America. We pledge the efforts of our hearts and hands to the building of Synod as the second century opens and new opportunities are given us by the Lord of the church."

The publishing of the "Statement of the Forty-Four" caused a stir throughout The Lutheran Church-Missouri Synod. It was taken up for discussion at almost all pastoral conferences. Some pastors agreed with the "Statement", others were strongly opposed to it.

At the convention in 1947, Dr. John W. Behnken, president of The Lutheran Church-Missouri Synod, made the following report:

The past triennium brought with it some internal difficulties. Among others there were those which resulted from the issuance of 'A Statement'. From the beginning, the Praesidium (President and the Vice Presidents) attempted to prevent further misunderstandings and disagreement. Many meetings were held. Special committees were appointed, and finally the Praesidium reached an agreement with the representatives of the signers of 'A Statement' that the issues involved should be studied carefully by conferences on the basis of theses sent out under the auspices of the President. As a result, the convention passed a resolution that such conferences for the study of the issues should be arranged and continued.

Since there is abroad widespread distortion of the theological position of the "A Statement" by the "Forty-Four" men, the following facts must be pointed out:

1. The "A Statement" was a reaction to defer closer relationship with the then ALC (a merger of the Ohio, Iowa, and Buffalo synods) even though this body had come to an impasse with the then ULC over the concept of inerrancy of the Scriptures, the ALC's position being deemed "too fundamentalistic" by the ULC and too Missourian. (For illuminating, well documented details see E. Clifford Nelson's "A Case Study in Lutheran Unity Efforts: UCLA Conversations with Missouri and the ALC, 1936-1940," pp. 201-223, in The Maturing of American Lutheranism, eds. Herbert T. Neve and Benjamin A. Johnson, Augsburg Publishing House, 1968).

2. Twenty-five years have now gone by since the statement was drawn up. It is interesting that three paragraphs, (2, 7, and 9) causing no lifting of eyebrows then, have now moved into the forefront: the affirmations by the "Forty-Four" men of the inerrancy of the Scriptures, the vicarious atonement, and the rejection of unionism.

3. Incontrovertible evidence of the meaning of inerrancy of the Scriptures as used by the Forty-Four men is given by one of them, Prof. William Arndt, Ph.D., then a member of the Concordia Seminary faculty, St. Louis, Mo., in his classic Does the Bible Contradict Itself? (1926, rev. 1946 and 1955, Concordia Publishing House publisher); also in his companion book Bible Difficulties (1932, 1961, same publisher).

4. The most recent expression of the doctrinal position of the Forty-Four set down 25 years ago is that of Dr. Julius Friedrich, the chairman of the group:

Fourth: Nothing could be farther from our intentions than the promotion of liberalism in doctrine or practice. On the contrary, we have solemnly dedicated ourselves to the preservation and propagation of 'the great evangelical heritage of historic Lutheranism,' that sound Scriptural Lutheranism which was championed by the monumental Confessions of our Church and the founding fathers of our Synod.

Fifth: The Statement does not advocate the practice of 'selective fellowship.'

Eighth: The two great emphases of the Statement are Truth and Love -- Divine Truth as revealed in the inspired and inerrant Word of God and Christian Love, the most glorious fruit of faith in Jesus Christ as our Savior and King. (See Concordia Historical Institute Quarterly, November 1970, pp. 154 and 155.)

GOD'S IMPERATIVE TO THE CHURCH

The heritage of Lutheranism makes it imperative that we fulfill the command of the Lord Jesus Christ to bring the Gospel to all people of the world. To do this conscientiously and determinedly, it is necessary to "remember the days of old." But Lutherans dare not look on the ripened fruit of the past century as an end or a final achievement. "Today" is soon yesterday. Tomorrow's tasks must be anticipated today. Lutheranism today in the world must recognize that a divided world presents new problems and new dangers.

The trauma of two World Wars has affected the souls and minds of all people on earth. The healing of the nations must come from Him Who alone can heal. It must come through the only channel which God has ordained on earth, the church of Jesus Christ. He has said, "I will build My church." (Matthew 16:18) The Lutheran Church, if it is to remain a responsible church and expect to continue to be the recipient of God's grace, must assume tasks commensurate with its great heritage, blessing, and numerical strength and power. "For unto whomsoever much is given, of him much shall be required." (Luke 12:48)

World Lutheranism has not been as zealous, as it itself confesses, in bringing the Gospel to those who do not know it. The great majority of the 70 million members of world Lutheranism today are not active in Kingdom-building work. This does not only mean in terms of monetary contributions, but especially in terms of personal interest and activity in bringing the Gospel to neighbors near and far. Perhaps if the members of the Lutheran churches had a more vivid conception of the miracles which God performed for our forefathers and in our generation, then a deeper spirit of evangelism would fill the hearts and minds of Lutherans all over the world. We could literally turn the world upside down for Christ Jesus.

We in America are living in the most affluent economy the world has ever seen. And yet often our contributions compare poorly with the bounteous way in which the Lord has blessed us. How much active interest does the average church member show in the work of the church, either at home or at large? How many of our people use the power of prayer to expand the mission fields all over the world, which are pleading for more men to bring them the Gospel and for more money to do the work of the church? Eighty percent of the work of the church is being carried on by less than twenty percent of the membership, and this same ratio applies to finances. There is a great lethargy brought about by an almost complete ignorance of what the church is doing and where it is working.

Within the Missouri Synod too many do not know or care to know what "the church-at-large" or "synod" really means, and they are uncertain about their relationship to the organization to which they belong. They are not conscious of the fact that they--the individual members--are integral parts of the church. And surely never was there a time when the world needed God and Christ more than our present jet and space age. That is why it is so necessary to "remember the days of old." Remember God's blessings of the past; His promise to continue to perform miracles through us and through men of the future is ever with us. Beware that we do not ignore and disdain His invitation to go to work in His Kingdom today.

THE LUTHERAN CHURCH-MISSOURI SYNOD IN ACTION HOME MISSION MINISTRIES

As soon as the Saxons had settled in Perry County, Missouri, they immediately set about building churches and Christian day schools. However, they were not content simply to look after their own spiritual needs. They sought the spiritual welfare of others also. In this spirit they erected the first seminary at Altenburg, Missouri, for the training of pastors and teachers. Soon they began to extend their work into the newly opened territories, seeking out not only the scattered Lutherans, but also the unchurched. In a very short time the number of congregations established by the Saxon Lutherans had doubled. In ten years the number of pastors had increased from 19 to 86; the number of congregations affiliated with the synod from 30 to 115; and the number of souls, from 4,099 to 20,501.

At the very first synodical convention of The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States, held in April 1847, Pastor F. A. Craemer, who had directed the first German Lutheran missions to the Indians, brought the subject of missions to the attention of the synodical body. After thorough discussion, the synod resolved to elect a Board of Missions, and the synod gave the Board detailed instructions concerning the work to be done. The Chairman of the Board of Missions was instructed both to supervise the existing mission stations within synod, and to give attention to the organization of new stations. This was to be done, if at all possible, through mission colonies. The Secretary of the Board of Missions was instructed to carry on correspondence with mission institutions in Europe and with anyone particularly interested in the development of missions.

Appointment of "Visitors"

To further improve the effectiveness of home mission work, the synod appointed a "visitor," who was to visit German settlements in the new territories and locate Lutherans. The "visitor" went into the homes of the new settlers and inquired whether they had come directly from Germany or had first settled in the eastern part of the United States, how long they had already been in this country, whether the father and mother of the home were Lutherans, how many children there were and how many others lived in the home, how many were baptized and how many were already confirmed. The "visitor" was not to restrict his efforts entirely to the German settlements, however. He was also to visit the English-speaking settlers, to ascertain if these settlements were visited by itinerant pastors, if "false preachers" came to preach to them, and if the Lutheran settlers attended these services. The "visitor" made a thorough study of the religious life of the new settlements. He found out whether or not there were any Roman Catholic or Reformed churches in the settlement, and if these were visited by priests and pastors of their confession. He inquired if the Lutheran settlers had Bibles, Catechisms, prayer books, devotional books, and if they used them. The "visitor" took with him literature for distribution.

The "visitor" encouraged Lutheran settlers to organize themselves into a church and to call a pastor, provided their number was large enough to do this. If the number of Lutherans was still rather small, the "visitor" urged them to affiliate with the closest Lutheran congregation. The "visitor" also continued to remind fathers and mothers of their responsibility to look after the spiritual needs of their children, and during his stay he gathered the children and taught them the Catechism and Bible history.

The "visitor" made careful records in his diary about the number of people in the settlement, their surroundings, and the personal attitudes of the Lutherans he

found. He was instructed to report to the President of Synod at least every two months.

Mission Colonies

Already in 1845 Der Lutheraner reported that a mission colony sent from Germany had landed on June 9 of that year and had settled in Michigan in order to begin missions among the Indians. Editor C. F. W. Walther wrote: "This is a unique undertaking. Here the missionary does not go alone to the heathen people, but is accompanied by a group of farmers and professional people, who by their conduct will give an example to the heathen Indians. In this way this group expects to support the preaching of the Word." Pastor F. A. Craemer was at the head of this undertaking. Later he went back to Loehe in Germany to recruit missionaries, and four young men from the theological training school of Pastor Loehe returned to the United States with him to serve as pastors and teachers to the Lutherans who had settled in Ohio and Michigan.

When the question of extending Indian missions came before the 1848 convention of The German Evangelical Synod of Missouri, Ohio and Other States, the Board of Missions recommended Oregon as the place where new mission activities might begin. If a mission could gain a foothold on the Pacific, it would be a stepping-stone for the development of missions of the many islands of the Pacific and the pagan countries beyond the seas. Synod would call an able candidate or an experienced pastor who could get away from his present charge to begin this work. He would live in Saint Louis, at that time "the last point west." Here the government had its Commission on Indian Affairs and Indian chiefs came here quite frequently. The missionary was urged to keep in close touch with the Commission on Indian Affairs and to meet with the Indian chiefs in order to gain their confidence. The mission among the Indians was to begin with a mission colony, so that Christians living a Christian life could influence the heathen world about them. The synod recommended that mission study groups be organized so that Lutherans might become better informed about the mission responsibilities of the church, and might be willing to fill the mission treasury, which at that time had a balance of only \$160.

The synod adopted the recommendations of the Board of Missions, but an Indian war made it impossible to realize the hope of taking a mission colony to Oregon. In 1849 it was reported that the war with the Indians had been concluded in Oregon, but the local office on Indian Affairs decreed that there was no possibility of opening missions among the Indians in Oregon, Missouri, or in the nearby territory of Iowa. The Kickapoo Indians, so it was reported, were altogether opposed to mission attempts.

In the convention of 1852 the "visitor" reported on his activities in the eastern part of Wisconsin, in Northern Illinois, and in a few places in Indiana and Ohio. Although in some areas he had found very few Lutherans, and many of those whom he had found were indifferent to the Lutheran Church, he nevertheless had had numerous opportunities to meet with fellow Lutherans and preach to them, and baptize their children.

In order to take care of Lutherans in widely scattered areas, particularly in the Western settlements, synod called additional "visitors," and suggested New Orleans as another place the "visitors" ought to survey.

Evangelists

At the 1857 convention Pastor August Selle delivered an essay recommending the calling of evangelists into the service of the church, since an itinerant pastor attached to groups of congregations could not efficiently and regularly minister to the spiritual needs of the families that settled in faraway territories. Pastor

Selle described the wave of immigration that had flooded the country. He stated that in 1857, 140,000 immigrants had landed in New York within eight months, and the majority of these immigrants came from Germany. In Minnesota and Iowa, where settlements had been opened only a few years ago, one German settlement now touched another. Immigrants had settled in California, Kansas, Nebraska, and Washington, and Pastor Selle asked: "Whose duty is it to follow these settlers? Dare we leave it to the sectarians to serve these immigrants? Dare we postpone action only to come later and find but a scattered few? We believe that these people can be reached if we give them the Gospel. The evangelist shall not be tied to an individual congregation or to a group of congregations, but his duty shall be to go about to organize Christian congregations wherever this is possible." The synod adopted Pastor Selle's program for a more effective ministry to the territories.

A New Concept of Missions

After valiantly, but unsuccessfully, trying to establish mission colonies in different sections of the country, The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States came to a new understanding of what its mission task should be. It was the duty of every pastor and every congregation to extend the work of the church into the area around it. Every member of the church was to be responsible for the mission work and the expansion of the church. This new missionary policy would benefit the newly established mission congregations which would remain closely tied to a supporting parish and would no longer be established in faraway, isolated places. Young mission stations needed close communication with the mother church.

It was the policy of missionaries never to give up any station as hopeless, no matter how few their hearers might be. In many localities where fifty or sixty years ago the itinerant preacher would gather about him only a few hearers in a small room, there are today large, magnificent churches.

Organizing English Congregations

The question, "What measures can and should Synod adopt if the necessity arises to organize English congregations?" was first seriously discussed at the synodical convention in 1857. The synod adopted a policy of not encouraging congregations to rush into the English language, but rather urging German-speaking Lutherans to do all in their power to teach their children their mother tongue with the means at hand (sending them to German Lutheran day schools and using the German language in the home), so that they might know their mother tongue sufficiently to understand the Word of God in this language in public services and in the books of devotion which were offered by the church. However, it seemed a duty for the synod to organize English congregations as soon as it became apparent that there were a sufficient number of members that understood the English language better than the German. Parents and older members of a church whose children would be in need of the services of an English-speaking church ought to join such a church even if they themselves would not be in need of it. The synod also agreed that the respective mother churches ought to give real assistance to such newly organized English congregations.

Until World War I, mission work was done largely in the German language, as the church fathers concentrated on the spiritual needs of the vast throngs that migrated from German-speaking countries. But after World War I, immigration from German-speaking countries virtually ceased, and intensive as well as extensive efforts were made to reach out to English-speaking people without a church. Today only a relatively small number of congregations still conduct services also in the German language.

Success of the Home Missions Program

In 1853 the synod divided into four districts, and each district was called on to conduct home missions in its own territory. Then the policy that "every pastor be a missionary" was stressed to a far higher degree. And it was successful. The pastors were now on the lookout more than ever before to open new fields. In many instances they began by opening a Christian day school in the new area. After a school had been established and more and more families had moved into the area, the pastor of the mother congregation would begin conducting midweek Advent and Lenten services at the schoolhouse for the families living in the area. Later the pastor would conduct Sunday afternoon services at the mission parish. When in the course of a year or two the mission developed, the mission was able to call a pastor, frequently with the financial assistance of the mother church and the district Mission Board. In this way new missions in the larger cities especially, such as Chicago, St. Louis, Milwaukee, Cleveland, and Detroit, grew rapidly. The mother church's sponsorship of the newly opened mission always proved to be a real incentive and encouragement not only to the members of the mother church, but also to the church members and the unchurched in the new mission fields as well.

This program of home missions spread rapidly through every state of the country, into Mexico and up to the provinces of Canada, and across the ocean to the Hawaiian Islands. In 1932, The Lutheran Church-Missouri Synod transferred all work done in a foreign tongue (by this time English was the "mother tongue" of the church), as well as the special missions to the Indians, to immigrants, and to seamen, to the Home Mission Department of the district in which the work was done. The foreign tongue missions gradually disappeared; only in Mexico did the foreign tongue Home Missions have a future.

The Depression and Home Missions

Much has been said and written on the "depression" days of the thirties. For The Lutheran Church-Missouri Synod, these were days for a study and re-evaluation of the work being done and for a careful survey of new fields and new mission opportunities. Numerous barren fields were closed, and others were consolidated, and yet the usual number of new stations were opened annually. However, the number of Seminary graduates who could not be placed in congregations for financial reasons mounted from year to year.

By 1938 nearly 400 candidates for the ministry who had completed their Seminary training were unable to find congregations to serve, while at the same time mission opportunities were opening up everywhere. Realizing this ironic fact, the Fiscal Conference of The Lutheran Church-Missouri Synod established the Candidate Fund to help district Home Mission Boards and congregations support candidates in their midst. What a boon this was to the mission expansion program! In 1938, more than 250,000 house-to-house calls were made by candidates supported by the Candidate Fund and by the district Home Mission Boards. Never before were so many adults gained for membership classes. Never before was there such enthusiasm, also on the part of congregation members, for personal evangelism work. Many congregations took on a new lease on life because of the consecrated assistance given their overburdened pastors by the candidates. Again it became apparent that many of the fields already fully equipped with a church, a school, and a parish house, and with organizations for youth, for men, and for women, offered the best mission opportunities, particularly in the populous urban and suburban areas.

World War II

Just as the nation emerged from the difficulties of the depression, the most

serious conflict the world had ever witnessed broke out. The Lutheran Church-Missouri Synod soon understood why the Lord had given us four hundred idle pastors and teachers. How quickly the emergency came! After Pearl Harbor, more than 115,000 of our young men and women were called into the armed forces. Two-hundred-thirty-five pastors entered chaplaincies in the Army and the Navy; eighty-five took up the duties of pastors in service centers. These, together with a thousand "key" pastors, served in the military camps, on the battle fronts, and in the hospitals. One by one the candidates stepped into the fields vacated by chaplains and by pastors going to service centers, and into newly established mission fields.

During the war, thousands of people were suddenly uprooted and moved to farflung war-created defense projects, often into areas where the Lutheran church was not represented. The Board of Home Missions, co-operating with the National Advisory Emergency council, created by The Lutheran Church-Missouri Synod to advise the church in the many emergency situations caused by war conditions, gathered a staff of about fifty pastors, graduates, and student vicars to move to the defense projects and keep church members and their families in contact with the church. This wartime mission and conservation program made it necessary to erect chapels and places for meetings, and in a number of areas, this wartime mission and conservation effort was the beginning of what became permanent congregations.

The Church Extension Fund Program--A Mission Arm of the Church

One of the major factors contributing to the recent consistent growth and expansion of congregations and membership of The Lutheran Church-Missouri Synod has been the development and growth of its Church Extension Fund program. The Church Extension Fund program represents a real mission arm of the church. The purpose of the fund program is succinctly stated: "In order to more efficiently reach the unchurched and win souls for Christ, it is necessary to establish more congregations in our fast-growing metropolitan and other heavily populated areas. These congregations cannot be completely successful unless adequate sites and structures are provided. The mere addition of facilities does not guarantee the success of any congregation, but work which is otherwise difficult and slow becomes more productive."

The purpose of the fund is to provide capital on a loan basis to newly established congregations to acquire church sites and to erect their first buildings for ministry and worship; and also to loan money to established congregations to expand their facilities to more effectively carry out their ministry. The repayment of loans makes funds again available for a similar purpose.

Investments made by individuals and organizations of the membership of the church are the primary source of funds. This program has conclusively proved that the investments as well as contributions can serve the church. A by-product of the program has been an added interest and concern for mission expansion in the individual who has invested his money in the Church Extension Fund.

Each of the North American districts (now thirty-five) of The Lutheran Church-Missouri Synod have also developed and now administer their own Church Extension Fund. But since not all districts have the same numerical and financial strength, and since not all districts have an equal opportunity for growth and expansion, it was important to devise a method whereby smaller districts could be aided by the larger, and whereby districts having more opportunity for expansion and growth could also receive supplemental loan assistance. This was resolved by creating a Synodical or General Church Extension Fund operated in addition to the thirty-five district funds, to provide supplemental loans where needed. The Synodical fund is also called upon to give supplemental loan assistance to Synodical Mission Boards for expansion and growth opportunities in foreign fields. More than 90% of all congregations in The Lutheran Church-Missouri Synod have at one time or another received help from the fund.

Institutional Missions and "Special Ministries"

Since 1896 missionaries have visited the charitable institutions and the penal institutions in their districts. More than eight hundred full-time and part-time workers and volunteers are active in this phase of missions today.

There are literally hundreds of "special ministries" being carried out by the synod, by the 35 districts of the synod, by groups and individual congregations, and by lay organizations. Some of these are under the jurisdiction of synodically-related groups, and some of them have a very tenuous relationship to the church or function independently of any kind of synodical supervision.

Among other special missions, The Lutheran Church-Missouri Synod has established missions to the deaf and to the blind, missions to the mentally retarded, and institutional chaplaincies for prisons, hospitals, and nursing homes.

For many years vacation Bible schools, and programs of part-time religious instruction, usually supported by a congregation, have afforded the church added opportunities to reach the young. Preaching missions held in a church or in a centrally located public hall have brought the Gospel to great numbers of people. During World War II, trailer missions were established to bring the teaching of the Lutheran church to the attention of the people in the new communities which grew up around defense plants. Trailer missions have also been a means of bringing the Gospel to scattered Lutherans in isolated territories.

The Armed Services Commission of The Lutheran Church-Missouri Synod directs the ministries to men and women in military service at home and in foreign lands. Many world relief agencies, and a vast program of medical missions minister to the physical needs of men.

Missions are conducted in nonsynodical institutions of learning, in nurses' training schools, in colleges and in universities. A vast program of special ministry to reach out to thousands of students has been developed by the district Home Mission Boards under the guidance and leadership of synod's Commission on College and Campus Work.

These are only a few of the many forms of special ministry the work of The Lutheran Church-Missouri Synod has assumed.

Missions Among the Black People

Measured by almost any standard, the mission work undertaken by the Evangelical Lutheran Synodical Conference among the black people of the South was an act of courage, almost of heroism. To be more specific and possibly also more accurate, the courage and heroism involved in the undertaking should be attributed to the missionaries themselves, who explored the field and then did the work.

The members of the synods comprising the Synodical Conference at the time this mission project was undertaken in 1877 were almost exclusively a foreign language speaking people, and all other aspects of their culture were European. Although the missionaries sent south to establish missions among the black people were able to speak English, their whole way of life was that of their European ancestors. Practically all of the members of the Synodical Conference lived north of the Mason-Dixon line, while 90% or more of the black people lived in the South in the states that had recently formed the Confederacy. The mission workers, coming from the North, were easily identified as "Yankees" by white Southerners. Their mission was begun immediately after the end of the Reconstruction period, when many white Southerners still saw red even at the mention of carpetbaggers (Northerners going into the South for private gain under the auspices of the Reconstruction governmental agencies). At this time also the Southern system of segregation was beginning to take shape, and the Ku Klux Klan movement was sweeping the South. In these circumstances, anyone identified as a "foreigner," especially a Northern "Yankee," who

came to work among the black people, easily became suspect and was often kept under close surveillance. The zeal and courage of the missionaries was challenged not only by this suspicion and hatred, but also by the illiteracy and abject poverty of most of the newly freed black people.

The missionaries sent to work among the black people saw their work primarily as a ministry to the spiritual needs of the black people--their souls were to be saved, the Gospel was to be preached to them. They were to become pious, God-fearing members of mission congregations. Churches and schools stressed personal piety and personal morality. The missionaries certainly did show some concern for the physical needs of the black people as well. They tried to inculcate habits of honest work, of industry, and of thrift. They tried to teach and encourage patterns of family living among a people who had had such ties continually violated and broken under slavery. Frequent appeals for clothing and money for the destitute were sent north, and white Lutherans of the North responded often with real generosity.

This approach towards ministry to the black people was very similar to that of all the major denominational groups which showed any interest at all in the black people; the missionaries ministered to their souls, showed some concern for their physical needs, and sought to aid them through education to help themselves. Following this procedure assiduously, by the 1940s the synods of the Evangelical Lutheran Synodical Conference had many more black constituents than all the other Lutheran bodies combined. Churches and schools had been first established in Louisiana, then in the Carolinas, Alabama, Georgia, and Mississippi, and later in a number of northern cities, such as Springfield, Illinois, St. Louis, Missouri, Yonkers, New York, Chicago, Illinois, and Los Angeles, California.

But the past history of The Lutheran Church-Missouri Synod as the major body of the Evangelical Lutheran Synodical Conference participating in the work of missions to the black people is also a history of many mistakes.

Members of the established congregations responsible through their synodical organizations for the establishment of the missions to the black people did not, for the most part, speak English, and they were far removed geographically from the mission congregations. Originally, then, the isolation of these missions from the established white churches which helped to bring the missions into existence might have been justified because of linguistic and geographic considerations.

In the South as racial segregation became more and more fixed as the pattern of society, it became the pattern in the church as well, to such an extent that even the missionaries' families, following the pattern of segregation, often had little contact with the mission itself. Rigid segregation soon infected all the church's work.

By the turn of the century, several black students had graduated from the theological seminary at Springfield, Illinois, and a number of others were in attendance. That practice was ended, however, with the establishment in 1903 of Immanuel College in Greensboro, North Carolina. Immanuel College was intended to be the school of higher learning for black students preparing for professional work as pastors and teachers in missions for the black people. After 1903, with one exception, no black students were admitted to any of the colleges and seminaries of The Lutheran Church-Missouri Synod until 1943. Some time in the late thirties, the Board of Directors of the Synod issued a statement that no black students were to be admitted to any of the colleges and seminaries of the Synod, but that they were to be referred to Immanuel College in Greensboro. As late as 1947 the Springfield Seminary did not admit black students, and it was only after an unpleasant disagreement among the administrators that a black student was admitted to the Seminary in St. Louis in 1943.

From the time of its founding in 1903 until its closing in 1960, Immanuel College, in spite of the heroic efforts of its faculty, was at best a second-rate school academically. But the greatest tragedy of its existence was that it became a symbol of discriminatory racial segregation in the church. It was intended to prepare black pastors to minister to black people in black congregations, even when the barriers of

language and geography which once may have separated black and white Lutherans no longer existed. Many of the graduates of Immanuel attest to the degrading effects of this system of segregation in education in the church. Some of these graduates have abandoned the ministry and others are now working under serious psychological and academic handicaps in the black metropolitan ghettos of our nation.

In 1922 an institution which became known as Alabama Lutheran Academy and College was established in Selma, Alabama. Its primary purpose was to prepare black men and women to teach in the parochial schools of the fast-growing mission field in Alabama. It also served as a feeder school for Immanuel College in Greensboro.

When the Supreme Court of the United States handed down its famous school desegregation decision in 1954, the Lutheran Human Relations Association of America began a concentrated movement to integrate the colleges and seminaries of The Lutheran Church-Missouri Synod. In order to accomplish this purpose, they called for the closing of both schools of higher education for black students. Immanuel College was closed, but the Alabama Lutheran Academy and College remained open. Since the acquisition of Alabama Lutheran Academy and College by The Lutheran Church-Missouri Synod at the time when the Evangelical Lutheran Synodical Conference was dissolved, stronger efforts have been made to raise the educational standard of the school, to improve its physical property, and to integrate the student body.

Alabama Lutheran Academy and College, situated in the very heart of a Southland deeply entrenched in segregation and committed to the status quo in race relations, once stood as a symbol of racial segregation in the church. Will this school, with a tradition of segregation since its inception, come to serve the entire synodical body as a sister institution on a level with other institutions of the Synod, all of them now prepared at least theoretically to accept students without racial discrimination? Or will the Selma school continue to be what it has been--a segregated school preparing black pastors and teachers to serve black people in black churches and black schools?

An earlier reference in this chapter spoke of the social welfare aspect of the church's ministry to the black people, especially in the beginning of this mission. In that sense a concern for the whole man was expressed, a concern for soul and body. But the clothing and money supplied by white Northern Lutherans were at best a very temporary stop-gap, leaving the basic cause of the destitution of Southern Negroes untouched, unmentioned, and unchallenged.

Until the 1920s, no black congregation established as an out-growth of the Synodical Conference mission work among the blacks had any organic affiliation with the church body responsible for its existence. Although these mission congregations were growing numerically, they existed like unrecognized stepchildren of The Lutheran Church-Missouri Synod.

In 1920 a General Conference was organized among the workers in black missions, now both black men and white. Many of the older workers tried to avoid a frank discussion of the race issue, and to block any step toward a change in the status quo in race relations in the church. Some of the younger black workers also were reluctant to speak out and to work for radical change, possibly because they feared that the mission board would cut off their salaries and support. But the more courageous, both black and white members of the General Conference, tried to gain acceptance of their congregations into some kind of organic union with the Evangelical Lutheran Synodical Conference, and through it with the other congregations which were members of the synods in the Conference.

From 1927 to 1946 the Missionary Board of the Synodical Conference resisted every effort of the black mission congregations to come into the fellowship and the lifestream of the mother church. Small wonder that by 1947, seventy years after the beginning of this mission project, no more than ten thousand Negroes could be listed as communicant members of the church. It is wonderful that the good news found in Jesus Christ is so powerful that despite the church's ignorance there are today black

Lutherans who know their history, live by forgiveness--and forgive.

In 1946, the Evangelical Lutheran Synodical Conference made it possible for individual synodical Districts to accept black congregations as well as their black pastors as members of the districts in which they were found. By 1961, all Districts of The Lutheran Church-Missouri Synod had opened their doors to their black brothers.

The Lutheran Human Relations Association of America, a voluntary group of clergy and laymen, was organized in 1953 as a result of annual institutes conducted on the campus of Valparaiso University. The office of the Lutheran Human Relations Association of America, located on the campus of Valparaiso University, announced as its purpose:

To help the church fill the role of leadership (in human relations matters) which her Lord intended her to fill. The first great result of Lutheran Human Relations Association of America activity came when The Lutheran Church-Missouri Synod convention in 1956 adopted the first pronouncement in the history of the Synod that addressed itself to the great issue of race which was then already rocking the church as well as the nation. The Lutheran Human Relations Association of America overture which resulted in the 1956 pronouncement included a section dealing with the church's responsibility in the area of social action. The changing mood in the Synod in that year is evident; the floor committee, when it offered the resolution to the convention, eliminated all reference to social action responsibility, but the convention itself later amended the resolution so that it once again became a statement calling for social responsibility. This historic amendment was adopted unanimously and caused more national publicity than any other single item of the convention's business; "Since Christians are constrained to do justice, and love mercy, we acknowledge our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination wherever it may exist in community, city, state, nation, and world."

In every convention of The Lutheran Church-Missouri Synod since then, further race relations pronouncements have been made, many of them enlarging upon and strengthening the public stand taken by the Synod in 1956. Honest attempts have now been made by the Synod to conform its action to its word, and at long last to correct the distorted image of our Lord which it projected to the world during the years when it denied fellowship to fellow-believers and bypassed its responsibility to minister to the whole man when presented with one of the greatest opportunities of its history. Many pastors and laymen have been both clear and heroic in their witness to Christ in this area of concern. A significant number of new approaches have been made to the race problem and daring new forms of ministry have been undertaken, all of which bearing witness to the presence of the Holy Spirit in the church.

This is a time when precedents long established and some of them long valid may have to be broken, so that instead of conforming to the pattern of the society, the church may so speak and act that it will hear and accept the judgment of the world coming on it: "These men have turned the world upside down" (Acts 16:6).

INTO ALL THE WORLD--FOREIGN MISSION MINISTRIES

Ministry In India

During the last half of the 19th century, The Lutheran Church-Missouri Synod was preoccupied with a tremendous home mission task. It was not until 1893, at the convention assembled in St. Louis, that a Mission Board was elected to implement an overseas mission endeavor.

India was chosen to be the first mission field. In 1893 two men, Theodor Naether and Franz E. Mohn, who had been dismissed by the Leipzig Mission Society of the German Evangelical Lutheran Church because they could not agree with the liberal views held by that society, were invited by The Lutheran Church-Missouri Synod to serve as the first missionaries to be sent by the synod to India. They were commissioned on October 14, 1894, at a service at Immanuel Lutheran Church, St. Charles, Missouri, during a convention of the Western District of The Lutheran Church-Missouri Synod.

Theodor Naether and Franz E. Mohn reached Tuticorin, India, in 1895. The first field chosen was west of Madras in the Tamil-speaking country, a language with which both men were familiar. It took six years before Naether baptized his first convert, his coachman; one of whose grandsons, the Reverend N. J. Ezekiel of Ambur, India, years later became the General Secretary of the India Evangelical Lutheran Church.

The first American foreign missionary, John Forster, was sent to India in 1902, followed by Theodore Gutknecht in 1907 and George Kuechle in 1910; all were graduates of the St. Louis seminary. These men were joined by candidates-for-the-ministry: Albert Huebner and George A. Naumann, both German citizens but also St. Louis seminary graduates.

The results of the first ten years were meager, but the next years showed an increase in the number of workers; they opened new areas to the message of the gospel.

In 1907 an independent congregation at Vadaseri, near Nagercoil, sent a request to The Lutheran Church-Missouri Synod for a pastor to serve them. Albert Huebner and Theodore Gutknecht were sent to Vadaseri, where they found 81 baptized Christians and others willing to be instructed. In 1957, when the fiftieth anniversary of the Nagercoil District was celebrated, one thousand people from one hundred congregations attended the convention in Vadaseri.

The mission work grew and spread to other areas of India. Soon additional workers arrived, the Reverend Frederick Zucker and candidates-for-the-ministry Henry Stallman, John Harms, and Anton J. Lutz. Difficulties caused by the caste system in India hindered their work; competition from other church bodies, as well as the difficulty of getting together with other missionaries living at a great distance, also hampered their efforts.

The climate of India created serious health problems for the missionaries and their families. Experience showed that children, after the age of about six years, have to be moved from the hot climate of the plains. In 1911 the women of The Lutheran Church-Missouri Synod gathered funds and purchased land to build a school at Kodaikanal, centrally located in the Palni Hills, 7,000 feet above sea level. A rest home was also constructed on this land, so that each missionary could take a hill leave of six weeks each year.

In 1912 the mission work expanded to the Trivandrum region, the capital of the state of Kerala, (then called Travancore) 40 miles north of Nagercoil. This work made necessary the study of a new language, the Malayalam. Missionary Henry Nau began the mission here, which grew rapidly. Before long, about half of the numerical strength of the entire mission of The Lutheran Church-Missouri Synod in India was found in this Trivandrum District.

In 1913 Miss Louise Ellermann, a registered nurse, volunteered to go to India and open a clinic, first established at Bargur and later moved to Ambur. In 1921 Dr. Theodore Doederlein, M.D., of Chicago arrived and served for three years before his death. Two nurses, Miss Angela Rehwinkel and Miss Anna F. Georgi, helped establish a modest hospital. Miss Rehwinkel served the hospital for 39 years until her retirement. The beginning was modest: a tent, a table, and a lantern, and a patient effort to gain the confidence of the people, especially the women. After the hospital was built, rows of houses for tubercular patients were constructed, followed by a building for ambulatory patients, a building for the X-ray machine and equipment and records, and a bungalow for women workers. Once or twice a week a mobile clinic went out, stopping along the roads, serving sixty to a hundred people per trip.

Doctors Eleanor M. Bohnsack and Norbert F. Leckband also served in the early years of the hospital. In 1949 Dr. W. F. Bulle stepped into the work, bringing about a tremendous expansion of the hospital. The hospital set up a system of tuberculosis control for the entire city of Ambur with its 45,000 inhabitants. A branch hospital was built 25 miles away, with an American nurse always in charge. Another hospital was opened at Wandoor, on the other side of India, where Henry Otten, Roland Miller, and others are now working among the Mohammedans.

In 1914 the mission effort spread to the Kolar Gold Field region; several flourishing congregations grew from this work. Prospects seemed bright, with 15 missionaries in India, 675 baptized Christians in 40 congregations, and about seventeen hundred children in Christian schools. Then disaster struck. At the outbreak of World War I, quite a number of the German-born missionaries were interned or had to leave the country. The number of missionaries shrank to four, and the work went forward at a slower pace.

When the war was over, work began to pick up. Between 1920 and 1929, the synod sent forty-four men and eight women workers to India. Efforts were made to understand the Indian people better, to develop a better approach towards them, and to maintain cordial relations with government officials and representatives.

About 15 miles from Nagercoil, at Vadakangulam, the Reverend Anton Lutz established an independent congregation of a higher caste, taking into communicant membership 60 people after two years, and building a school, a high school, and a large brick church.

The need for formal teacher training became imperative, and teacher training schools were established at Nagercoil, Ambur, and Trivandrum. At Trivandrum a second high school for Lutheran pupils was built under the leadership of the Reverend A. C. Fritze; it had the purpose of furnishing students to be trained as teachers and pastors. The mission educational system in Kerala (then Travancore) was headed by the Rev. A. J. Buehner, beginning in 1937.

In 1922 a modest seminary was opened at Nagercoil. In 1924 it was enlarged and three missionaries, Richard W. Goerss, Theodore Gutknecht, and Anton J. Lutz, were delegated to instruct the seven students. Many Indian pastors have been trained through this seminary, and recently Indian scholars, such as the Reverend B. H. Jackaya, now (1970) president of the seminary and Reverend J. C. Gamaliel have served on the faculty. In 1956 the seminary received accreditation through Serampore University.

In the late 20s and early 30s larger groups of missionaries were sent to the three main centers of the work in South India; Ambur, Nagercoil, and Trivandrum. In 1970 Clarence Rittmann and Robert Zorn completed 40 years of service and returned to work in the U. S. A.

Dr. Adolph A. Brux started work among the Mohammedans in 1930 at Vaniyambadi. After 1935 there was a lapse in these efforts, but a new beginning was made in 1950 by Henry Otten and John Gall. Dr. Henry Nau also returned for three more years of service. Within a few years Roland Miller joined Henry Otten in the Wandoor region, While Luther Engelbrecht and Ernest Hahn continued the Muslim mission in the Vani-

yambadi field.

Indian customs and traditions made it important to use "Bible women" who could bring the Gospel to the women and girls in the home. American deaconesses and teachers did such work at first--such women as Louise Rathke, Rose Ziemke, Adeline Rink, and Betty Rose Wulf. As soon as possible they began training Indian "Bible women," who in turn taught and led devotions, and helped form ladies' aid societies to do personal mission work.

During the 1930s the work in the already established fields continued steadily and the teacher training schools and the theological seminary experienced their best years of development. The number of national Indian church-workers increased.

Beginning in 1940 new fields were again opened up. Two Indian pastors, speaking different dialects, began work in Bombay. This was a mission effort that was definitely the work of the national church, manned and supported by its members.

Techniques of mass communication were put to use. The press was used to good advantage, printing periodicals in both Tamil and Malayalam, and a literacy campaign was conducted. Perhaps most importantly, the Lutheran Hour began radio broadcasts to India from Ceylon, and later from Africa; it was not possible to secure time on an Indian station for a religious broadcast. A center for radio work in Madras, with the Reverend Steinhoff in charge, recorded programs with Indian sermons and music. These records were sent to broadcasting stations in Ceylon or Africa and beamed back to India. These broadcasts were very effective; many listeners wrote to the Madras Center to inquire further about the Christian message. An orchestra formed to provide the music for the Lutheran Hour broadcasts became so popular that it had to give concerts at various places!

In the mid-sixties the mission was asked to take over the work among the Konds, a primitive hill people in the Province of Orissa. The Gossner Mission Society had carried on mission work here, but for various reasons found it beyond their ability to carry this further, and asked The Lutheran Church-Missouri Synod to take it over. The Reverend Ian Kleinig from Australia, who had worked with fine success in New Guinea, undertook this work.

Perhaps the most important feature of the 1960s was the development of an indigenous church in India. This was the fruit of work begun in the 1930s by farsighted missionaries. If a church is to grow, it needs to be a home-grown product, with its roots in the ground in that particular field. Gradually the Indian people themselves began to do personal mission work, and to assume responsibility for their own church. By now they are recognized as an organized sister church body.

The church in India was organized into three conferences: Ambur, Nagercoil, and Trivandrum, each with its own constitution. In January of 1958 the three conferences merged, and the India Evangelical Lutheran Church (IELC) was born. The Reverend B. H. Jackaya, General Secretary of the IELC, represented this new sister church body at the San Francisco convention of The Lutheran Church-Missouri Synod in 1959.

The growth of a truly Indian church was accelerated by the changing political climate of the Indian government. After India gained her independence in 1947, she began to insist more and more strongly that Christianity was not typically Indian, and proceeded to make work more and more difficult, for non-Indian church workers. For instance, the church was permitted to appoint teachers for its schools only from a list supplied or sanctioned by the government. So now American missionaries to India are associates of the Indian pastors and teachers of the India Evangelical Lutheran Church.

Ministry In Ceylon

Mission efforts began in Ceylon in 1927 through periodic visits of missionaries from India. Some Tamil-speaking people had gone to Ceylon to seek employment, and the missionaries looked after their spiritual needs. The Reverend Erich Prange was

the first resident missionary, arriving in 1949. Soon work was begun among the Ceylonese people. In spite of the fact that the strongly Buddhist government limited the number of foreign missionaries for the Lutheran church to two, and later three, men the work continued to grow. The missionaries served the city of Colombo and the people on tea estates in the interior in the mountains. The senior missionary is the Indian pastor P. Philipdas. In 1970 two Ceylonese were ordained as pastors, having been trained at the Nagercoil, India, seminary. The great responsibility now is to prepare Christian members there to evangelize their own people. The most rapid development is taking place on tea estates served out of Nuwara Eliya.

Ministry In China

The revolution in China in 1911 promised freedom of religion to all Chinese citizens. But The Lutheran Church-Missouri Synod was slow to recognize the tremendous mission opportunity this created. However, the Reverend E. L. Arndt did not let the synod's hesitancy about taking up work in China dampen his conviction that Christ's work should be begun there. He persuaded a group of congregations, chiefly in Minnesota and Iowa, to organize a "China Mission Society," which called him as their first missionary. He left for China in 1913.

After some time in Shanghai, where he consulted missionaries of other church bodies, government officials, and business representatives, he decided upon Hankow as the place to start. Hankow was a large tri-city about 600 miles inland on the Yangtse River, with about two million inhabitants and no Lutheran mission. Within a radius of 300 miles around Hankow, there were only six Lutheran mission stations to serve a population equal to that of the United States.

The Reverend Arndt opened several schools and engaged Chinese teachers, began services, instructed adults, and turned out reading material. He preached his first Chinese sermon in August of 1913. He had his first baptism and communion in 1914.

The second missionary to China was the Reverend Erhardt Riedel, who arrived in Hankow in 1916. After more than 50 years he is presently active on Taiwan, although there was a considerable break in his service overseas because of illness in the family. In 1917, The Lutheran Church-Missouri Synod took over the mission in China, and candidate-for-the-ministry Lawrence B. Meyer accepted the call issued him by the synod's Board of Foreign Missions.

The work spread quickly to the north and south of the Yangtse River and up the Han River. Pastor Pi, a Chinese minister, gathered two congregations near Peking. His work was completely indigenous from the beginning.

The main stream of the mission moved westward, up the Yangtse, to Shasi, Ichang, Kweifu, and Wanhhsien, and then south to Enshih. A summer retreat for missionaries at Kuling, in the mountains near Hankow, was supplied largely through funds of the Walther League, the Synod's youth organization.

In the early 1940s Wanhhsien boasted a large elementary school, and a high school with over 300 students. Miss Olive Gruen of St. Louis was the first woman teacher to serve in China; she taught in China from 1921 to 1950 and then transferred to Taiwan.

In 1921 Enshih became a storm center in a civil war. This same year L. B. Meyer was placed in charge of a combination teacher training school and seminary for Chinese evangelists and teachers at Hankow, with 21 students enrolled.

In the year 1924, the Misses Oehlschlaeger, one a teacher, one a nurse, joined the staff. A hospital, clinic, and dispensary were opened under the direction of an excellent Chinese doctor. Much personal mission work was done among the patients and attendants.

Also in 1924, the seminary moved to spacious new buildings on a six-acre site at the northern end of Hankow. A printing press was installed, and a hymnbook and other religious literature were published. Four men were graduated in the first class in 1926.

In 1926 and 1927, the Communists swept up the Yangtse River. Many missionaries had to be evacuated. A disastrous flood, too, ravaged the valley of this river, damaging much property. Key persons were also lost through death -- E. L. Arndt, Norville Nero, Mrs. H. D. Meyer, Mrs. Herman Klein, and a bit later Max Zschiegner, who died on a river steamer at Wanhhsien, his destination, after traveling all the way from St. Louis. There were also severe losses in personnel because of illness. Finally, the China mission suffered a severe setback because of internal controversy over which Chinese term should be used for God. This controversy grew so heated that it split the church, forced the recall of two young missionaries and caused several other missionaries to leave the mission.

The seminary, which had been closed during the disturbances of the Communist advance up the Yangtse Valley in 1926 and 1927, was re-opened in 1929. But war broke out between China and Japan in 1937. Late in 1939 the Japanese occupied Hankow. Our missionaries beyond that line were isolated from Hankow and Shanghai, and could be reached only through Hong Kong or India. Some of the properties at Enshih and Kweifu suffered damage under the savage bombings. The seminary was moved up the river to Wanhhsien, but it did not do well. Largely because of the political uncertainties 22 students left the school.

In 1939 some missionaries were evacuated, and at one time only one man remained to carry on all the work alone. In 1942 five missionary families were confined for months in the Stanley Peninsula Concentration Camp in Hong Kong until they were permitted to come to the United States on the ship Gripsholm.

Paul Martens and Kurt Voss arrived as new missionaries in 1939, the Dohrmans in 1940, and Ralph Egolf and Herbert Hinz in 1943, when the only way in or out was to fly over the "hump" from India.

When the war was over, great efforts were made to re-establish the work, to begin setting up an indigenous church, and to begin broadcasting the Lutheran Hour in Shanghai.

Things were going well during 1946 to 1948, but all that was built up was destroyed when the Communists again swept up the Yangtse Valley. Soon all our American missionaries felt constrained to leave, since their presence jeopardized the Chinese members of their churches. The last to leave the China field was E. H. Thode.

Since then we have heard only scattered reports, an occasional word trickling through to Hong Kong, that some members of the church in China are still trying to keep up some parts of the work on a very restricted scale.

Ministry In Hong Kong

Millions of refugees have come through Hong Kong since 1949, causing a tremendous population explosion, from 600,000 people in 1949 to more than 3,700,000 today. The church has a chance to serve these refugees both spiritually and physically; the refugees have abandoned all their possessions when they fled, and many times they have also left behind their old religion.

In only seven years The Lutheran Church-Missouri Synod opened 16 preaching stations in Hong Kong, with eight primary schools and a high school. Lutheran workers also taught religion at 11 private schools. Many times language difficulties hindered the work; Chinese workers who spoke only Mandarin needed interpreters to help them with the Cantonese language spoken in Hong Kong.

At the present time, 6,000 children are taught God's Word each day in Lutheran schools. The largest Christian Day School in The Lutheran Church-Missouri Synod is in Hong Kong. In 1967 construction was begun on a school in the Repulse Bay section to serve children of Americans living in the colony. Concordia Theological Seminary in Hong Kong, established on a part-time basis in 1957, moved into its own quarters in 1963. And the first Lutheran worship service for the deaf in Hong Kong was held in 1958.

There are approximately 8,000 members in the 20 congregations or mission stations that have been established.

Reverend Wilbert Holt and the Misses Lorraine Behling, Martha Boss, and Gertrude Simon were among our early workers in Hong Kong. At all times the missionaries placed great importance on the training of Chinese evangelists, who could help establish personal contacts with the people of Hong Kong.

Ministry In Macao

Macao is an island of six square miles at the mouth of the Canton River, forty miles west of Hong Kong. The mission here is operated as a unit with the one in Hong Kong. Since the Roman Catholic Church arrived in Macao when it became a Portuguese colony in 1557, many of the people have been exposed to Christianity. The Lutheran Church-Missouri Synod has a congregation and a preaching station here, coupled with a strong program of Christian education and ministry to the spiritual and physical needs of the people.

Ministry In Taiwan

The beautiful island of Formosa is officially called Taiwan. It is a place of refuge for two million refugees from Red China. The early refugees included about one hundred members of the church in Hong Kong. For this reason The Lutheran Church-Missouri Synod first began work in Taiwan. In the early days Missionary Herbert Hinz traveled back and forth from Hong Kong to hold services and perform official acts. Miss Olive Gruen, a veteran China worker, was the first regular mission worker stationed in Taiwan. In 1952, soon after she arrived, Roy Suelflow and Ralph Bringe-watt were moved there from Japan. Both men had previously served in China.

Two mission centers developed, one in the north at Taipei, the capital, and one with a seminary at Chia Yi, to the south. Other stations could be reached from these centers. The Lutheran Hour proved to be a successful mission agency, and a well-organized correspondence course resulted.

Chinese refugees in Taiwan can speak and understand Mandarin, the language which our former Chinese workers also used, but most of the people in Taiwan speak Taiwanese. This increased the work of the missionaries. Another difficulty in establishing a church in Taiwan is that many Chinese refugees believe they are in Taiwan only temporarily; their hearts are still in the interior of China. To add to this problem, the highly cultured and sophisticated Formosans often regard the mainlanders as intruders.

Today The Lutheran Church-Missouri Synod has 15 trained pastors and six Taiwanese evangelists in Taiwan, serving over 1700 baptized members in 24 congregations and preaching stations. A Lutheran Social Service Center in the worst poverty-section of Taipei provides relief, medical and educational help, family and vocational guidance, and other services to many in great physical need.

A TV program using the "life drama" format is produced in Taiwan jointly with other Lutheran synods. The actors are Chinese, and episodes are events which could take place in the lives of any of the island's inhabitants.

The mission has now become the China Evangelical Lutheran Church (CELC).

Ministry In The Philippine Islands

Through the efforts of a native Filipino, Alvaro Carino, mission work of The Lutheran Church-Missouri Synod on the 7,000 beautiful, tropical islands of the Philippines began in 1946. While working as a houseboy in the home of a wealthy St. Louis family, Carino one day received a crystal radio set from Swedish Lutheran fellow employees. After hearing the broadcasts of the Gospel Voice (KFUO), he became a

Lutheran, attended Bethel Lutheran Church in St. Louis, and later enrolled at St. Paul's Junior College, Concordia, Missouri, and then at the St. Louis Seminary, preparing to be a missionary to his own people. He made a survey of mission possibilities in his country in 1940, and the opening of a new field was sanctioned in 1941. Because of World War II, it was not possible to begin actual work until 1946, shortly after the Islands were given their political freedom.

The Carinos and the Herman Mayers were the first missionaries to the Islands, serving in Manila. Valuable contacts had previously been made by some Armed Services chaplains serving General McArthur's troops. Five more missionaries arrived in 1947.

Important activities of the early work in Manila included released-time religious instruction to public school pupils, active Sunday and Saturday schools, young people's and choir work, and radio broadcasts. The powerful KXRM station did much to spread the Gospel, broadcasting Lutheran Hour programs in English and Tagalog, and beaming to India, Japan, and other Pacific areas.

Mission work expanded to Binalonan in 1947, and a bit later into Candon and Baguio, a beautiful city with an elevation of 7,000 feet and a most agreeable climate. In 1949, the first missionaries went to Mindanao, the southernmost island, Herman Mayer on the north at Cagayan de Oro and Arnold Strohschein on the south at Davao. Within a few years, work was begun also at Iligan, where the Lanao River flows into the ocean after a drop of 2,200 feet in its course of 20 miles. Beginning in 1954, work was carried into the mountain region north of Baguio, and in 1958 missionaries moved into the Cagayan Valley and the country of the Kalingas, many of whom had been untouched by Christianity until then. In 1960 work started in Cebu and Leyte, midway between Luzon and Mindanao. A Cessna 180 airplane, donated by a Chicago layman, helps carry workers of Mountain Province into areas which earlier could be reached only after hours or days of walking.

To provide for theological training, a seminary opened in rental quarters in Manila during the early years of the mission. In 1960 the seminary moved to its own plant in Baguio.

Medical mission work became important in the mountain region north of Baguio, where a Filipino doctor and several nurses began the work. In 1967 a hospital was dedicated at Abatan.

From the beginning, missionaries pursued the goal of establishing an indigenous church. Regular conferences were held to which the congregations sent their lay delegates. Filipinos were drawn into the councils of the mission and given responsibility. Books and pamphlets in the languages of the Islands were printed; youth conferences and camps were fostered; Bible study courses began; and personal mission work was much stressed. The Lutheran Church in the Philippines came into being formally with the signing of a constitution in 1968.

Ministry In Japan

Japan was actually the first country to which The Lutheran Church-Missouri Synod gave serious thought as a possible field for overseas mission work. But missionaries did not get there until 1948!

When World War II was over, Chaplains Oscar Schoech, Walther Huchthausen, Luther Schliesser and Wm. J. Reiss made a survey of mission possibilities. Members of the Board for Foreign Missions met with other interested Lutheran church bodies, and mission work began in Tokyo and the surrounding area. Missionaries then cut across to the west and began work in Niigata, then moved up the northern island of Hokkaido to open centers in Sapporo and Asahigawa.

The American occupation forces in Japan urged the Lutheran churches to send missionaries. General MacArthur said to the Reverend Paul F. Mehl, a member of the Mission Board, "I wish that for every missionary you send, you would send a hundred; and for every dollar you spend, you would spend a thousand." This is easy to under-

stand when we see that now Japan is the home of over 100 million people. It is the seventh largest nation in the world, and Tokyo, the capital, is the world's largest city, with over 11 million inhabitants in its metropolitan area. At this writing, Christianity is moving slowly, and the highest count of Christians in Japan is about 1,300,000.

On September 19, 1948, a solemn service in the Chaplain's Center served to introduce Missionary William Danker into his post in Japan. Mrs. June Otsu, a Tokyo business woman, opened her home for Lutheran services and found an interpreter, who was later baptized and assisted the Dankers in their work. The Reverend Kosaku Nao, one of the first Japanese to establish relations with the mission, spent two years at the St. Louis Seminary, and is now serving as a teacher at the Japanese seminary, as well as first president of the Japan Lutheran Church since 1968.

Several factors made it possible to send a larger number of workers to Japan than was usual in the Synod's missions. The possibility of entering Japan was exciting, and a goodly number of ministerial candidates were ready to accept these calls. When the Communists overran the Yangtse Valley in China, the Board transferred a number of the missionaries affected to Japan. Because there seemed to be great opportunities the Synod permitted 10 theological students of the Springfield, Ill., and St. Louis, Mo., seminaries to spend extended vicarages in Japan.

A significant step was taken when the former Union Seminary building was purchased and converted into the Lutheran Center. Besides being conveniently located this building provided worship, meeting and administrative facilities. Both an English and a Japanese congregation used the worship facilities. The Lutheran Hour set up its headquarters as did also the mission itself. At various times sections of the building have been used for living accommodations, as a youth center, as a literature development and distribution center, and for an English school that annually served several hundreds of Japanese.

Under the Rev. Dr. Otto H. Theiss a theological training program was instituted. The first class numbered five and by now there are 17 men who have graduated from this school. In 1969 a new seminary was dedicated. It is to train ministers for all the Lutheran church bodies in Japan.

A range of snowy mountains separates Niigata from the Tokyo area. The population of Niigata is about 2,400,000 and most inhabitants are rice growers. Missionaries have been working here since 1949, but there are yet only about three hundred Lutherans scattered throughout this part of Japan. American and Japanese pastors and helpers serve in 11 established congregations and preaching stations.

Sapporo is a modern city of about eight hundred thousand people, laid out in a Western style "checker-board" plan on the island of Hokkaido, home to about five million Japanese. Here The Lutheran Church-Missouri Synod has a Youth Center, a gift of the Walther League, strategically placed near the Hokkaido University, which serves 6,000 students. The Center carries on a widely varied program and is a very busy place.

The Lutheran Hour experienced a truly spectacular development in Japan. Begun in 1951 with just one station in Nagoya, it is now within reach of 90% of the radios in Japan. Answering requests, acknowledging responses of listeners, and conducting correspondence courses comprise a sizeable amount of mission endeavor and activity. As Japanese television developed, the church began to use this medium also.

Social service work is an active part of the church's effort in Japan - such work as providing clothing and shelter after disastrous earthquakes, giving assistance to the orphans home and the home and hospital for tubercular children, and visiting the sick wherever they might be, to say nothing of much counseling.

In a country as education-minded as Japan, where every child goes to school and the rate of literacy is very high, Christian education is the focus of much attention. These efforts are centered chiefly on the kindergarten level, and prove to be good mission agencies. A school at Urawa is now growing rapidly, after starting with only

four students. In 1965 Lutheran school children in America raised enough money so that a fine new school could be built. The parent-teacher association of the school established a Bible Class and eventually a congregation. About 40 miles from Tokyo at Hanno, The Lutheran Church-Missouri Synod took over an old high school. The school now has about 500 students.

As had been planned from the beginning, the Japan Lutheran Church (NIPPON RUTERU KYOKAN) was organized in 1968. Joint planning by all Lutheran groups and the assumption of important roles in administration and guidance and support of the work by Japanese Christians themselves make the ministry in Japan dynamic and vital.

Ministry In Korea

At the time of the Communist Chinese intervention in Korea, almost four million of the eight million Koreans fled to the South. This country suffered terribly from the ravages of war, and it is a divided country living constantly under the threat of another war.

Mission work in South Korea was strongly advised by the chaplains and members of the Armed Forces who served in Korea. This mission, one of the youngest of the foreign missions of The Lutheran Church-Missouri Synod, began in 1958, and was served by Kurt Voss, Paul Bartling and Maynard Dorow. The wives of all three men were also equipped with special training.

In the fall of 1958, the Mission Board also returned Dr. Won Yong Ji, a Korean, to his native country, after he had spent eight years in advanced study in Germany and at Concordia Seminary in St. Louis, where he received his Doctorate in Theology, and a year of practical experience in a congregation. Other denominations had been actively at work in Korea since 1884. It is understandable that at first Lutheran missionaries were treated in a cool way as intruders, but within a decade the relationship changed, and today the Lutheran Mission is known throughout the land, especially for its work in mass communications, television, radio, Bible correspondence courses, and publication and distribution of Christian literature.

In 1962 the mission purchased a modern five-story office building in the heart of the capital city of Seoul. This serves as the center for all parts of the church's work, administration, mass communications, literature distribution, etc. Beyond this it is also producing an income through rentals. With this the building will pay for itself and later produce an income for the church.

The Lutheran Hour broadcasts in the Korean language are well known and serve as a great helping arm to the mission. The mission began to use television as a means of witnessing while it was still in its early stages of development. Although "This Is The Life" films were first imported from the United States and lip-synchronized in the Korean Language, now Korean programs are produced and telecast, using professional script-writers and actors. Contacts made through the radio and television programs (about 1,000 pieces of mail arrive every day) resulted in an enrollment of close to 200,000 people within six years in a Christian Correspondence Course.

There are now five Lutheran congregations in Korea, all in metropolitan Seoul. Much of the future work will depend on the training of Korean workers, of whom the first four were ordained in 1971. The first Korean pastor to be ordained in Korea was the Reverend Won Sang Ji, who completed a colloquy program.

The Korean mission is also deeply concerned about the physical needs of men; it conducts and supports a strong social ministry program in close relation with the congregations.

Ministry In Okinawa

Okinawa, historically a possession of Japan, is an island about 70 miles long and seven miles wide, located almost midway between Tokyo and Manila. One third of

Okinawa's population resides in the capital city of Naha within a radius of four square miles. Less than 2% of this island's population is Christian.

At the beginning of World War II this island had about 12 Protestant and Catholic churches and 800 members. It became the scene of the last battle of the war. After the war, only two churches were left. About 400 members had been killed. As early as 1942 some chaplains and other members of the Armed Forces conducted services here and continued mission work.

The U. S. A. has administered Okinawa since the end of W. W. II, using it as a strong military headquarters. Lutheran service men interested themselves in the people. They sponsored the Japanese Lutheran Hour here and established contact with some of the listeners. Largely upon their urging the Rev. Delmar Glock was sent from Japan to open work in the beginning of 1959. Various stations were active from time to time. A simple worship facility was completed in the capital city of Naha in 1968. An American and a Japanese pastor serve approximately 100 members and manage operations for the Japan Lutheran Hour.

Ministry In New Guinea

German mission societies began Lutheran work in New Guinea as far back as 1886. After World War I these societies were forced to give up control because they were German. After some negotiations The Iowa Synod, now a part of the ALC, agreed to sponsor the endeavor since U. S. A. organizations were acceptable to the Australian government.

In 1947 a mission opportunity opened for The Lutheran Church-Missouri Synod through a joint effort with the Evangelical Lutheran Church of Australia. The Australian team, Rev. A. P. H. Freund and Mr. Armin Kleinig arrived overland in late August of 1948. The American team composed of the Revs. Willard Burce and Otto C. Hintze, Jr. flew in the first days of November. The first station, selected by the Australians was Yaramanda, some 30 miles of rough, hilly trails removed from the airstrip at Wabag.

What a mission field! It was an opportunity to teach people in large numbers who had had no contact with the Gospel or with Western civilization, and they were ready to listen. The life in New Guinea was very primitive -- no steel, wheels or money; no written language; very few clothes; few animals except pigs; a diet of sweet potatoes, corn, sugar cane, cabbage, and tobacco. The people of New Guinea lived a very simple and uncomplicated life, but they also lived in fear and superstition.

The missionaries quickly learned to speak Pidgin English to communicate with New Guinea workers, and studied the language of the Enga people. This language had never been reduced to writing until the missionaries accepted the challenge.

It was not until Epiphany Day of 1957 that the first Engas were received into the church through baptism. The first baptisms were at Irelya, but the other two main stations of that time, Yaramanda and Yaibos, were also privileged to see the visible fruits of much labor. The missionaries and their helpers had done much walking, hiking, hill climbing, river crossing, etc. in order to bring the Gospel to various tribal groups. Besides holding many gatherings for services they spent many, many hours in instructing the people. They noted how many of the Engas were excited about the new stories they were hearing and eagerly went out to tell others what they knew. Men and boys had a new experience in going to a place marked "Cikul" (School) and after some years courageous families permitted their daughters also to attend provided there was a woman to teach them. Because of the obvious needs of the people a small medical program was established at Mambisanda. To provide some variety in diet new seeds were brought in and tested for growth potential. Cattle were introduced to the Highlands to provide milk and meat. The missionaries learned to build native houses and how to live in them. In the course of time they also taught the

natives about the western-style houses. Economic life had depended on barter and exchange, mostly of food products and fire wood. Now there was opportunity for some to work and to earn money and to learn a whole new medium of exchange. First the people met out in the open but when the tropical sun or frequent rains made this less and less desirable, they built sheds under which they could meet more comfortably. Gradually these became churches, built of the same thatch and grass out of which they built their houses.

Government was also present. While at first all "travel" was over trails, it did not take long before roads began to develop and it was possible to have easier communication between stations. Vehicles began to appear, usually a Landrover (British Jeep). Then, to help get from one place to another much faster also a plane which could land on small airstrips. Illumination was by oil lamp until a small hydroelectric plant was set up -- now the mission operates several of these. Since the closest lumber company was several hundred miles away, a sawmill was set up so that missionaries might be able to build homes for themselves. Missionaries also had to set up their own business to bring in food and other living supplies.

Into this situation the church was born. It has had a rapid growth, counting some 40,000 souls in 1970, of whom roughly half are communicant members. The Gospel has gone out beyond the Engas to other tribes. The schools have seen the addition of a high school. The Wabag Lutheran Church, which came into official being in 1959, established a training institution for evangelists. It also gave a good deal of attention to educating their wives. The various Lutheran groups in New Guinea, all of which had a rather common beginning, together established a teacher-training school and a theological seminary. Immanuel Hospital at Mambisanda has grown into a sizeable modern facility with outreach into many areas through clinics. Today it senses that it must give proper attention also to public health efforts. The agricultural program has provided a better diet for the people and has also given an economic base for other endeavors. Men have learned a variety of trades which help them to earn a living. Waso was organized as an economic development agency and provides many outlets for these people. Very importantly, continuing and intensified attention is given to the production of many kinds of written materials. Various books of the Bible have been translated and plans include the preparation of the whole book in the language of the people. All school text books had to be prepared on the spot. The Lutheran churches have established a printing and production plant in Madang so there might be an easier flow of these materials. Literacy classes are held very often in the various locations.

One feature that needs emphasis in speaking of New Guinea is the continuing assistance that has been given by the Australian church, especially in the supply of manpower. All types of workers, evangelistic, educational, medical, technical and secretarial, have come to work in the mission.

Ministry In Nigeria

Although Africa has more than 50 nations, formal mission work by The Lutheran Church-Missouri Synod is carried on in only two: Nigeria and Ghana.

In the Eastern region of Nigeria the most heavily populated country in Africa, many years ago, the people of the Ibibio tribe heard the message of Christianity from teachers sent by a Scottish Mission Society. Concerned about continuing to hear the Word of God, the Ibibio Christians sent one of their men, Mr. Jonathan Ekong, to America to find a church to serve them. He was led to Immanuel College in Greensboro, North Carolina, and returned to his African people after completing his training there.

The Ibibios invited the Evangelical Lutheran Synodical Conference to serve their people. The Synodical Conference composed of The Evangelical Lutheran Synod, The Lutheran Church-Missouri Synod, the Synod of Evangelical Lutheran Churches, and the Wisconsin Evangelical Lutheran Synod voted in 1934 to investigate the opportunities.

After a favorable report and negotiations with the Church in Scotland began mission work there. Dr. Henry Nau was sent to Nigeria in 1936, and Dr. William Schweppe, who was superintendent of the field for many years, joined him in 1937.

The Ibibio Lutherans have become a self-governing church, forming the Evangelical Lutheran Church of Nigeria. This church worked towards becoming self-supporting by sharing in school costs, church buildings, and the support of Nigerian workers, so that mission funds needed to be used chiefly for ex-patriate personnel and capital improvements. In 1957 the missionaries began moving into Ogoja Province, with a population of about 700,000 where they found people eager to hear the Christian message, but presenting a real challenge to the mission effort because of the 10 different tribal languages they spoke.

A seminary, opened in 1949 at Obot Ikim; has graduated 16 African Lutheran pastors, serving more than 40 congregations. A Bible Institute prepared lay workers. In 1951 the school for teacher-training was opened with a grant from the Lutheran Women's Missionary League. The teaching force of 526 elementary and secondary school teachers have been trained in this system. These teachers served 81 primary schools, a high school, the Nau Memorial School for girls, and one teachers college, with a total enrollment of nearly 15,000 students.

A staff of about 60 persons, mostly Africans, served the excellent hospital at Eket, erected through the generosity of a Milwaukee couple, and dedicated in 1953. A training school for nurses was added in 1958. Because of the recent war this hospital is now being administered by the government. A second medical unit was set up in the northern section of the field at Yahe.

Because of the move of people from the country to the cities, urban churches grew up in various centers, further developing national church leadership.

The latest figures indicate that the Evangelical Lutheran Church of Nigeria numbers about 38,000 members, of whom 18,500 are communicants gathered in some 220 stations. These are served by 27 Nigerian pastors and 33 evangelistic assistants. An expatriate staff of 39 is assigned here and engaged in evangelistics, linguistics, radio, medicine, and administration. The last is limited to the needs of the missionaries themselves. These statistics cause considerable joy when one recalls the difficulties through which this church has passed. The first major upset was the dissolution of the Synodical Conference, as a result of which the Missouri Synod took over the work, first provisionally and then permanently. There had been many stresses and strains before definite action could be taken in 1964. The second upset was political as a result of a secession in May, 1967. This brought on a war and for a long time the area served by the church in Nigeria was the battle ground. During a good bit of this time the Missouri Synod offered what help it could through medical relief teams supplied to the International Red Cross for this purpose. As contact was reestablished with the church, it became evident that at a variety of places and in various ways the church, its pastors and members, were growing spiritually through this experience. Missionaries had to be repatriated, but the Nigerians carried on. Since the return of missionaries, most of them are assigned to the reduction of various tribal languages to writing and to the continuing medical-relief work. Another team of missionaries is working in radio.

With the return of peace to this land the church looks forward to experiencing considerable growth.

Ministry In Ghana

Ghana is a modern African state, independent since March 6, 1957. As early as 1471 Portuguese traders on this Gold Coast brought the Gospel with them. In 1828 the Basel Mission of Switzerland began work in Ghana; other mission groups followed. Statistics at this time show that about 42% of the inhabitants call themselves

Christians.

In 1957 an independent pastor in Ghana sent a call to the Synodical Conference. A team was sent over from Nigeria to look into the situation. Work was established, but the pastor soon proved to be a disappointment. However, by then the missionary staff felt that the larger cities of Ghana offered a valid challenge, and efforts were continued. When the Synodical Conference was dissolved, the Missouri Synod took over the work. Recently a move has been made to a northern tribal region to reach the Bimoba people.

At the close of 1969 the church numbered 285 people, of whom 113 were communicants. 1970 was significant because of the ordination of the first Ghanaian pastor.

Ministry In The Near East

In 1950 Lutheran Hour broadcasts began in Beirut, Lebanon. These broadcasts had the special purpose of reaching the Arabic-speaking Muslims. At first various congregations were established, but it soon appeared that these were made up of dissidents from other groups and so all were again disbanded. Radio opened the way to correspondence work. It became possible to render assistance to independent nomadic evangelists and to offer Christian schools materials for Bible study. Existing congregations were encouraged to give attention to the Muslim and to welcome any possible converts into their midst.

This work was begun by Mr. & Mrs. Carl Agerstrand, who felt a special concern for the Muslim. Later Agerstrand completed the colloquy program of the Synod and became a pastor. At present two expatriate missionaries are in charge of the work, assisted by a number of Arabs. Middle East political conflicts make this work uncertain at any time, but they do not interfere with the radio broadcasts or make it impossible for the Word to get through. The chief broadcasting facility today is the Lutheran World Federation station RVOG at Addis Ababa, Ethiopia.

Ministry In Europe

For over 50 years missions in France, Belgium, Germany, Denmark, and Finland have received subsidy from The Lutheran Church-Missouri Synod to carry on the work of The Lutheran Free Churches of Europe. The Lutheran Free Churches maintain the position of Lutheran confessional orthodoxy over against the liberal theology active in the established Lutheran churches of the various European nations. In 1969 the Confessional Lutheran Church of Finland indicated it was withdrawing from relations with the Missouri Synod and thus gave up its subsidy.

Ministry In Latin America

At the turn of the century, The Lutheran Church-Missouri Synod sent its first missionary to South America. Today The Lutheran Church-Missouri Synod is working in thirteen countries of Latin America: Mexico, Cuba and the Isle of Pines, Costa Rica, El Salvador, Guatemala, Honduras, the Panama Canal Zone, Brazil, Venezuela, Chile, Paraguay, Uruguay, and Argentina.

There are 194 ordained pastors serving 735 organized congregations with 156,000 baptized members--93,686 communicant members and 11,347 in Sunday School.

In all these countries the missionaries work in the native languages, and in some countries (where large groups of Germans settled) also in the German language. Transition from the German language ministry to use of the native tongues of the Latin American countries has been accomplished most often without difficulty. A great impetus has been given in recent years to the creation of national ministries. In

all these areas the churches have national Boards of Directors for Higher Education, Parish Administration, Stewardship, and Missions. District and local evangelism programs are very important parts of the mission effort, and the participation of the members of the Latin American congregations is especially gratifying in the local evangelism program and in the finances of the church. Lay activities, such as Lutheran Laymen's Leagues, Lutheran Women's Missionary Leagues, and young people's groups have become very important.

In 1962 the pre-theological school at Sao Paulo was dedicated and began with an enrollment of 22 students. Today it has over 100. This school serves as a "feeder" for the college and seminary in Porto Alegre. Another pre-theological school is under construction at Sao Leopoldo in the vicinity of Porto Alegre. In Mexico City, The Lutheran Church-Missouri Synod is experimenting with a Theological House of Studies with the American Lutheran Church. Presently 14 students are involved in this program.

In Guatemala The Lutheran Church-Missouri Synod is experimenting with an "agricultural missionary," who not only carries the Gospel message to people in rural areas, but also seeks to improve their agricultural skills. He demonstrates how to dig wells for irrigation purposes, advises farmers of the different types of harvest possible from their land, and instructs them in ways to improve their strains of cattle and pigs and poultry. This is a new kind of experiment in a ministry to both the spiritual and the physical needs of the people.

THE ROLE OF MEDICAL MISSIONS

It was not until many years after The Lutheran Church-Missouri Synod had begun its mission work in foreign countries that the synod came to a true understanding of the healing ministry of the church. Sixty years ago a convention of the synod passed a resolution stating that medical missions were not included in the objectives of the Synod listed in the synodical constitution. So the great pioneering work in medical missions done by Dr. Theodore Doederlein, Miss Olive Gruen, Miss Gertrude Simon, and Miss Angela Rehwinkel, was undertaken without official church support. However, no opposition was voiced to any group active on its own initiative to promote medical missions. The Lutheran Medical Mission Association was founded in 1947, and the support of the Wheat Ridge Foundation, the Lutheran Women's Missionary League and other church groups continued to grow. In 1953 The Lutheran Church-Missouri Synod assumed control and support of a program of medical missions, placing the program under the direction of Dr. Henry F. Wind. Recognition of the need for a professional administration of this work of the church then led to the establishment of the Medical Mission Council in 1959. The work of medical missions was placed under the guidance of Dr. Wolfgang Bulle. Finally in 1967 a convention of The Lutheran Church-Missouri Synod passed a resolution which recognized that the church's obligation to help men in need applies not only to the primary spiritual need but also to the physical.

CHRISTIAN EDUCATION IN THE LUTHERAN CHURCH-MISSOURI SYNOD

One of the basic commitments of The Lutheran Church-Missouri Synod has always been the Christian education of the young. At the time the synod was organized, public school education was not yet well developed, especially in the new territories settled by the German immigrants; it was natural, therefore, for churches to establish their own schools simply to educate their children, if for no other reason. But the overriding reason was to provide a thorough and orthodox Lutheran education for the children of church members, and especially to instruct them for confirmation. However, the schools were not exclusive. Nonmember children were readily admitted and usually without charge.

Consistent with the policy that each member congregation of The Lutheran Church-Missouri Synod was responsible for all matters of local concern, individual congregations, or occasionally several congregations in cooperation, established and supported elementary schools. In the early days of the synod, the pastor of the congregation frequently also served as the teacher in the school. Today, the parochial school system of The Lutheran Church-Missouri Synod is second only to the school system of the Roman Catholic Church in number of schools and teachers involved in the Christian education of the young. Since 1929 a synodical Board of Parish Education, aided by District boards, has provided services and materials and advice to the parochial school system of The Lutheran Church-Missouri Synod.

In the 1940s, The Lutheran Church-Missouri Synod began active promotion of church-sponsored high schools. In some cases, individual congregations undertook the responsibility of establishing and supporting a high school, but most often the cooperation of several congregations, or of all the congregations in a given area working through an educational association, has been necessary to support such a school. In addition, many of the preparatory schools, established by The Lutheran Church-Missouri Synod for ministerial training have high school departments connected with them.

From its beginning, The Lutheran Church-Missouri Synod has operated its own institutions for ministerial education. The famous log cabin college of Perry County not only thrived after its relocation in St. Louis, but it was joined in following decades by new and newly-acquired schools dedicated to a common educational task.

The schools which now comprise this educational family number sixteen. Two are seminaries--Concordia of St. Louis and Concordia of Springfield, Illinois. One is a two-year upper-level college for pre-pastoral men--Concordia of Fort Wayne, Indiana. Three are four-year colleges which, at the upper level, are involved exclusively in teacher education--the Concordias of River Forest, Illinois, of Seward, Nebraska, and of St. Paul, Minnesota. Ten are junior colleges (eight of them with high school departments)--Concordia, Ann Arbor, Michigan; Concordia, Austin, Texas; Concordia, Bronxville, New York; Saint Paul's, Concordia, Missouri; Concordia, Edmonton, Alberta; Concordia, Milwaukee, Wisconsin; Concordia, Oakland, California; Concordia, Portland, Oregon; Alabama Lutheran, Selma, Alabama; and Saint John's, Winfield, Kansas.

Collectively these schools represent a "system" of ministerial education very nearly unique in American Christendom, with closest parallels in the Roman Catholic Church and in those parts of Lutheranism whose American experience is closely akin to that of The Lutheran Church-Missouri Synod.

More than 90% of the pastors of The Lutheran Church-Missouri Synod, almost as large a proportion of the male teachers, and a major fraction of the total number of women teachers, are graduates of this system--some only from a terminal school, and some from one or more of the preparatory schools as well.

Clearly, then, the professional training schools of The Lutheran Church-Missouri Synod have had a particularly important role in shaping the history of the church

itself. To tell their story is scarcely a matter for prosaic institutional history.

It is an account of hard-headed education that never completely hides the real romance of equipping a truly formidable array for God's service in every part of the world.

A few observations will hint at what its ministerial education system did for the church.

1. The unusual unity of the system, which funnelled thousands of persons through a small number of very similar schools, has produced a professional community with a remarkable sense of closeness and a camaraderie unmatched in any other denomination.
2. The long-term loyal service of many faculty members contributed a sense of continuity in ministerial training which minimized the "generation gap."
3. The lower-middle-class origins of most Lutheran Church-Missouri Synod professionals, coupled with a German-American, Lutheran, everyday working ethic, resulted in a class of pastors and teachers with a minimum of the ascetic, the pietistic, or the super-sophisticated. The beer drinking and pinochle playing, the more-than-occasional vulgarities of dormitory life and a pervading down-to-earthness entered into a curiously wholesome blend with philosophy and the classical languages and historical theology for an effective ministry to "middle-class America." (The implications for a broader and more contemporary ministry are thus also made obvious.)
4. The long-time zealous dedication of the church's ministerial schools to the Sacred Scriptures as the only source and norm of good theology, and to the history of salvation recorded therein, has kept the church seriously "religious" in its occupation and outlook.
5. The unusual responsibility given to the terminal schools of certifying the readiness of candidates for actual parish service has helped to maintain a close tie between the church and the professional schools, between "theological education" and "ministry."
6. The tradition of quality in ministerial education, deriving both from the specific origins of The Lutheran Church-Missouri Synod, has helped to preserve the church from the dangers of a semi-professional ministry.

To be sure, it is always necessary to correct some false impressions. The system is not monolithic--and never was. There have always been recognizable differences between the seminary in St. Louis and the seminary in Springfield; between the colleges in Seward and River Forest, Milwaukee and Winfield, Bronxville and Austin--in tradition, temperament, and campus culture.

The system is not "classical" or "continental"--and never was. The form of the so-called "prep schools" may indeed have derived from the German Gymnasium. The schools have actually been frontier-American, no-nonsense, high schools and lower division colleges, with a humanities rather than a science emphasis.

The system is not static--and never was. Hardly a decade went by when there was not some significant change in organization or curriculum. It is ironic that many critics who chide the synodical schools today for not being up-to-date are actually thinking about the schools as they were 60 years ago, when schools generally, rightly or wrongly, are faulted in the same way.

No observer of the educational scene in The Lutheran Church-Missouri Synod will have missed some of the more obvious developments of recent years. The system has grown. What were once "teachers' seminaries" and "normal schools" have become four-year colleges with the highest accreditation, even with graduate divisions. A senior college has been established for pre-theological students, so that they now hold a bachelor's degree before entering the seminary. The number of students enrolled in teacher-education programs, both men and women, has grown at a more rapid rate than the number enrolled in pastoral-education. All junior colleges are now coeducational and are engaged in both pretheological education and in teacher educa-

tion. Curricula are very similar to those at regular liberal arts colleges.

The faculties, too, have gradually changed complexion. Where once they consisted almost entirely of clergymen, generally very competent but sometimes without much graduate preparation in their teaching fields, synodically-trained teachers and laymen with graduate preparation are being added to faculty ranks year by year.

Modern methods and modern facilities have been introduced; new programs have been established; additional services have been made available to the people of the church.

Obviously, then, the schools have developed with the church itself; they have sought and won community approval, and, most importantly, they have grown in their resources for service.

Where are they headed? Is the "system" itself now doomed, a vestige of a European or frontier American background? Will all the colleges eventually become typical "church-related," four-year, liberal arts colleges, drawing support from every possible source and providing a broad spectrum of educational offerings to all who are willing and able to pay the tuition? Will the seminaries be typical American seminaries, recruiting at the senior college level, and drawing upon the "synodical colleges" in no different sense than upon state universities and private colleges?

Perhaps--but not necessarily. For as the past history of ministerial education blends into the present, certain important issues are becoming clearer. These issues will not be resolved by resolutions at synodical conventions or by special commissions or by professors' conferences. They will be resolved by the course of the church's own life and thought.

The essential question is: Should the church exert itself to maintain a ministerial education system which is distinctive, one which is truly ministerial (in the basic sense) and operates within a genuinely ecclesiastical context?

For the past several decades, the course taken by the synodical schools from day to day has been actually influenced more by the requirements and demands of accrediting associations and by the models of state and large private universities than by a careful evaluation of the qualitative professional needs of the church. This is not an indictment; it is simply an observation.

It must be remembered that the schools have a double tradition, the two sides of which have always been so intimately blended that they have not always been distinguished. These are the so-called "liberal arts", and pre-professional" and "professional" elements in synodical ministerial education.

Clearly, the major point of synod's colleges has been that a good liberal arts education is the best pre-professional education, also for the ministry.

But what can be and perhaps has been overlooked is that the precise mix or balance of these elements and of all the elements of the whole campus culture in the interest of ministerial formation is the most important determination that needs to be made at each school.

Distinctive schools provide for the student those experiences, not available at other schools, which he needs to acquire the spirit, life-style, and total disposition appropriate to the distinctive life of the professional incumbent of the public ministry.

Whether the church is sufficiently concerned and motivated to provide these experiences, tailored to the most exacting demands and compelling needs of any given present moment in this time of grace, only she herself can answer.

Valparaiso University

In 1925 a group of Fort Wayne Lutheran laymen who, happily, did not know what they were getting into, purchased Valparaiso University. The purchase price was \$176,000 plus \$35,000 for a women's dormitory which was acquired at the same time but in a separate transaction.

Valparaiso University had had a remarkable history as "the poor man's Harvard" in the late nineteenth and early twentieth centuries. But by 1925, the glory had clearly departed. In the very heart of the campus lay a huge pile of rubble, all that was left of the old college building that had been destroyed in a fire in 1923. The University was unaccredited, its demoralized faculty was falling apart in the face of what seemed the almost certain collapse of the University, and its student enrollment was less than a tenth of what it had been a decade earlier.

From this wreckage the Lutheran University Association proposed to create a Lutheran university in America. The hope seems the more preposterous when it is remembered that, at that time, there were not enough Missouri Synod Lutherans in the whole country academically qualified to staff a small college, let alone a great university. Of those who were qualified, many had serious misgivings about attempting to operate an institution which would be simultaneously truly a university and truly Lutheran.

But there were also those to whom the attempt was a kind of invitation to adventure. The Dr. John C. Baur brought his remarkable energies and promotional gifts to the service of the venture. Dr. W. H. T. Dau, then 62 years old, lent the prestige of his scholarly reputation to the cause by accepting the presidency of the University. Dr. Frederick William Kroencke came, in 1928, as Dean of the Faculty and worked himself to a premature death making the University academically respectable. Young men like Alfred Meyer and Walther Miller and Walter E. Bauer accepted appointments to the faculty at salaries that were hardly a living wage -- and stayed the rest of their lives. A little later Karl Henrichs joined the staff and began one of the most remarkable fund-raising careers in the history of American higher education.

The round-the-clock labors of these pioneers of Lutheran higher education were blessed beyond all reasonable expectation. Money came slowly and hard, but it came -- always just enough to keep the University afloat, but never with any surplus to encourage resting on the oars. And, most remarkable of all, the University in 1929 achieved accreditation by the North Central Association of Colleges and Secondary Schools. This accreditation meant that Valparaiso University was accepted by the American academic community, a recognition which the old Valparaiso had never achieved. Dr. Dau resigned the presidency, and, after a short interim, was succeeded by Dr. O. C. Kreinheder, a Detroit pastor and president of the English District.

It was Dr. Kreinheder's misfortune that he came to the presidency at the worst possible time, in the midst of the Great Depression. His administration was almost wholly preoccupied with drives, campaigns, "efforts", and solicitations which, despite the best efforts of the president and his staff, accomplished little more than keeping the University solvent at a low level of subsistence. This was in itself, however, no small accomplishment in those difficult days, and in spite of the financial straitjacket the Kreinheder administration left a record of substantial progress: the curriculum was reorganized to conform to the best accepted models of that day, the old campus was given a general face-lifting, the departmental structure was established, able faculty members were retained and others added, some of whom are still serving today. After nine years in office, weary and ailing, Dr. Kreinheder requested and was granted retirement from the presidency. While the search went on for a new president, the Dean of the Faculty, Dr. Walter G. Friedrich, served as acting president.

The most recent chapter in the history of Valparaiso University began on October 6, 1940, when the Reverend O. P. Kretzmann, formerly executive secretary of the International Walther League, was inaugurated as the third Lutheran president of the University. His remarkable 28-year administration was to see the flowering of a great Lutheran University in America from the seed planted in 1925 and so faithfully cultivated through the next 15 dry and difficult years.

Dr. Kretzmann's administration began inauspiciously with a holding action neces-

sitated by the Second World War, which drew practically all of the University's male students off campus and cut deeply into the private giving which has always been the chief financial support of the University. But with the end of the war in 1945 the years of holding on ended and the years of building began.

Even before the war ended, a far-sighted University Board of Directors had set the stage for future development by acquiring a large tract of farmland, just two blocks from the campus, as the site of new campus development. In the years immediately following World War II, the federal government was very generous in its granting of funds to colleges and universities to provide facilities for the flood of veterans that were returning to campuses across the country and, thanks largely to the ingenuity of Dr. Albert F. Scribner, for many years business manager of the University, Valparaiso got its fair share of government grants for construction and perhaps a bit more.

But most of the new construction had to be financed by gifts from people who believed in what Valparaiso was trying to do. These gifts are commemorated in the names of some of the new buildings: Moellering Memorial Library, Wesemann Hall (the Law School building), the Neils Science Center, the Gellersen Engineering-Mathematics Center, the Loke Home Economics Center, and LeBien Hall (the Nursing College).

The most widely known of the buildings completed or begun during the Kretzmann administration is the Chapel of the Resurrection, around which all of the other new buildings cluster. Funds for the construction of this magnificent building, the largest college chapel in the United States, came from many sources, but the impetus to building was provided by a grant of \$750,000 from the Synod-wide Building for Christ Campaign in 1955-56. The Chapel's central location on campus was intended as a statement of the centrality of the Christian Gospel in the thought, work, and life of the campus. As Dr. Kretzmann once put it, the Chapel would stand there for generations to come, the glory or the embarrassment of those who would teach and learn at Valparaiso.

Buildings are, however, only one part -- and perhaps not the most important part -- of the story of the Kretzmann administration. During these years, the University reached maturity. Students came from all over the country and from overseas to make it a truly cosmopolitan academic community. New members of the faculty brought with them doctorates from the most distinguished graduate schools of the United States and Europe. Groups representing a wide range of churchly and secular interests held their conferences and institutes on the campus. Members of the University community played active roles in the life of the Missouri Synod and, beyond Synod, in the life of world Christendom. Alumni of the University came to play significant roles in the life of the Church, on every level from the local congregation to intersynodical agencies.

Educationally, the University was called upon time after time to respond to demands for a broadening of its offerings. Shortly after World War II, in response to such demands, it re-established the College of Engineering, which had been reduced to the level of a two-year departmental program in the economy drive of the late 1930s. Later on, Colleges of Business Administration and Nursing were organized in response to similar demands. In 1966 Christ College, an honors and experimental division of the University, was established to serve that growing number of students for whom the regular curriculum seemed insufficiently challenging.

A graduate program begun modestly in the summer of 1963 had, by 1970, graduated 352 Masters of Arts in Liberal Studies and was serving another 500 candidates for the degree.

With all of this went growth in numbers. From a resident undergraduate enrollment of 742 students in 1945, numbers increased to 2203 in 1950, to 2342 in 1955, to 2570 in 1960, to 3367 in 1965, to 4054 in 1970. Interestingly, as numbers increased

so did the percentage of Lutheran students in the student body. As a result the University is, at least in this respect, more Lutheran than ever before in its history.

But it is not only in this respect that the University has become steadily more Lutheran. During all of the years of his presidency, Dr. Kretzmann kept addressing one question to the administrators and faculty of the University: What does it mean to be a University under the Cross in the middle or latter part of the twentieth century? Through attempts to construct formal answers to that question, and even more so through the experience of trying to live together as a University under the Cross, faculty and students together have built something distinctive, something which turned out to be neither a Bible college nor a secular university. It has been one of the rewards of service at the University to see how one after another of those who had had serious misgivings about the possibility of operating an institution that was truly a university and truly Lutheran have come to the conclusion that it can be done -- indeed has been done -- at Valparaiso.

And, of course, like all serious work done as unto the Lord, it has been great fun. There was a short period during the Second World War when the University rejoiced in the claim to having the World's Tallest Basketball Team. Students from the early 1950's remember with fond affection the mythical Howie Fang, often registered but never seen in courses ranging from engineering to theology. For what must by now be several thousand students, the University was pleasant courting turf and a growing number of second-generation students testify to the happy consequences of those campus romances. Even in the grimmer days of the late 1960's the spirit of fun and games was still very much alive on campus, although more typically confined to residence halls and other small groups.

In 1968, Dr. Kretzmann asked to be relieved of the presidency. His request was granted, with the proviso that he accept the title of chancellor and continue, in that capacity, to make his services available to the University. Dr. Albert G. Huegli, who had been Vice President for Academic Affairs since 1961, was asked to serve first as acting president and, a few months later, as president. In his inaugural address, President Huegli redefined the mission of the University, emphasizing the goal of academic quality, the Christian life style which should characterize the campus community, and the development of the potentialities and resources of individual students.

Dr. Huegli's administration in its first several years has been handicapped by all of the troubles -- student unrest, financial stringency, inflated costs -- that presently plague the colleges and universities throughout the country. But the troubles of the 1970's do not look all that insurmountable to those at Valparaiso who can remember the lean years of the Thirties and the war years of the Forties. Like all institutions of its kind, Valparaiso probably faces a few years of penny-pinching and possibly even retrenchment. But so long as there are those within the Church and outside it who believe that the University's motto -- "In Thy light do we see light" -- is as valid today as ever, so long will there be a demand for its services and a willingness to support it.

AUXILIARY LAY ORGANIZATIONS

The Lutheran Church-Missouri Synod has been served faithfully by three outstanding auxiliary lay organizations, the Walther League, the Lutheran Laymen's League and the Lutheran Women's Missionary League. These organizations took it upon themselves to carry on much service and work which the church-at-large was not able to do.

The Walther League

More than a century ago, Dr. C. F. W. Walther saw more clearly than many others the need for a program of instruction for young people after confirmation, combined with an opportunity for wholesome fellowship and recreation under the auspices of the church.

A young men's society (Juenglingsverein) of Trinity Lutheran Church, St. Louis, Missouri was organized May 7, 1848, under the direction of Pastor J. F. Buenger. Its specific purpose was to give support to needy students preparing for the ministry. It was the first successful attempt to organize young people's work in any Lutheran congregation.

A number of similar societies came into existence in the 1850s. The young men's society organized in 1851 at Altenburg, Missouri, purposed to contribute to the support of students at Concordia Seminary, St. Louis, Missouri.

Soon after its organization, the society in Trinity, St. Louis, admitted young women into its membership. A number of separate young women's societies were also organized.

As early as 1851 Dr. Walther in Der Lutheraner voiced his appeal to all young men's associations in synod to organize into a synodwide federation. After repeated efforts to organize youth societies into a federation, the convention held in May of 1893 at Buffalo, New York, succeeded. Sixteen delegates from twelve societies were present. The name chosen was Walther League, after Dr. C. F. W. Walther. The new organization continued to publish the young people's magazine, Der Vereinsbote, which had begun publication earlier. A tenpointed star became the official emblem of the Walther League, and the motto chosen was Pro Aris et Focis ("For Church and Home").

In the years since its organization, the Walther League has supported numerous special projects. In the 1920s the Walther League set up an extensive hospice system to provide lodging for young people coming to the larger cities to work and live. The League gathered offerings to assist in erecting the Luther Statue at Concordia Seminary, St. Louis, Missouri. During World War I the Walther League gathered \$25,000 to provide Christian literature for the armed forces; after World War II, the League gathered 75 tons of clothing and other materials for European Relief, and appropriated \$50,000 for the Lutheran Hour. In 1943 the Walther League erected the Lutheran Youth Building in Chicago with \$130,000 the Leaguers had gathered. Eleven districts of the League supported 12 missionaries in India, China, Germany, and Arizona. The League supplied the funds for the China Mountain Home in Kuling, for the Brazil Walther League House, for the support of the Potsdam Orphanage, for a Youth Center at Wuchang, China, for room and facilities for the youth activities of True Light Lutheran Church in New York City, and for the Law Library and the Infirmary at Valparaiso University.

Perhaps the most noteworthy of the special projects of the Walther League is Wheat Ridge Sanatorium, which grew from a tent colony in 1904 to a modern hospital built with funds gathered by the League. In 1927 the Walther League legally assumed ownership and control. Throughout the years Wheat Ridge Christmas Seals were the source of major support. Now that the incidence of tuberculosis in this country has

been greatly reduced, Wheat Ridge Foundation money is being used to support trained ministers in a doctoral program in psychology at the University of Minnesota in order to provide the church with professional counselling resources to train and assist pastors in their parishes.

For years Walther League emphasized leadership training for adults through a program at Camp Arcadia, Michigan, and institutes, conferences, and conventions on the national and district level. In 1944 the Walther League, together with the Board for Young People's Work of The Lutheran Church-Missouri Synod began the Lutheran Service Volunteer Schools for youth and in 1948 the Youth Workers' Conferences for adult leaders. Later the Caravanning program was added. Later the League placed a strong emphasis on Christian service through the Prince of Peace Volunteers program.

For a number of years the Walther League program stressed four program areas: education, worship, fellowship, and service. The major service of the International Walther League throughout the years supplied program materials for the local societies. The Walther League Messenger was the official magazine, on which Dr. Walter A. Maier and the Reverend Alfred P. Klausler served as editors for many years.

Beginning in 1929 the Workers' Quarterly became the program magazine of the Walther League. Until 1970 a booklet called Youth Programs was published jointly by the youth departments of The American Lutheran Church, the Lutheran Church in America and the Walther League.

A Youth Leadership Training Program at Valparaiso University, designed to provide professional youth workers for the local churches, is sponsored jointly by Valparaiso University and the Board for Young People's Work of The Lutheran Church-Missouri Synod.

For a number of years the Board for Young People's Work served with the commission on Junior Organizations as a liaison between The Lutheran Church-Missouri Synod and youth organizations. In 1962 the executive director of the Walther League was requested to serve also as youth director of the synodical Board for Young People's Work. In 1967 at its New York convention, The Lutheran Church-Missouri Synod placed the Walther League program within the responsibility of the Board for Young People's Work, creating the Office of Youth Ministries. Since 1967, the Walther League is youth-led and is active in an issues oriented ministry. It has an auxiliary status. The youth ministry of The Lutheran Church-Missouri Synod has been redesigned to meet the new needs of the young people of the church.

Throughout the years both the Walther League and the Board for Young People's Work emphasized the fact that the youth also are members of the Body of Christ, and members of congregations, where they should play responsible roles.

The Lutheran Laymen's League

The Lutheran Laymen's League was founded at the 1917 synodical convention in Milwaukee. At that time, The Lutheran Church-Missouri Synod had a debt of over \$100,000. Twelve men, the League's founders, offered to take over the responsibilities for the payment of the debt, and by the end of 1917, the debt was liquidated.

During the years 1918 to 1920, the Lutheran Laymen's League established a Permanent Endowment Fund for "veterans of the cross." This was the beginning of the Pension Fund of The Lutheran Church-Missouri Synod, which now involves over \$85 million.

In 1923 the League established and began operation of Radio Station KFUD, and in 1926 the League contributed \$50,000 for the building KFUD now occupies.

The most influential of the Lutheran Laymen's League projects is perhaps the Lutheran Hour radio program, which began regular broadcasts in 1930 with Dr. Walter A. Maier as speaker. The Lutheran Hour was suspended during the years 1931 to 1935, but it was reactivated in 1935 with Dr. Walter A. Maier again serving as preacher, and has continued to grow in power and influence. When Dr. Walter A. Maier died

unexpectedly in 1950, he was a nationally known figure. At the time of his death, the Lutheran Hour was broadcast on 1250 stations and into 59 different foreign countries in 49 different languages. In 1952 the Reverend Armin C. Oldson became the second regular Lutheran Hour speaker, and 20 new foreign language broadcasts were added to the Lutheran Hour network. The Lutheran Laymen's League began to extend its radio ministry by taking over the operation of the Family Worship Hour in 1954, and in 1958 the League began the production and broadcasting of five-minute devotional programs, "Day By Day With Jesus." Dr. Oswald Hoffman became the Lutheran Hour speaker in 1955, and he has also exercised a preaching ministry of international scope in the years since then. Overseas Lutheran Hour broadcasts continued to grow, as did the response to the Bible Correspondence Courses developed by the Lutheran Laymen's League and offered to interested listeners of the Lutheran Hour. Dr. Eugene R. Berterman served the Lutheran Laymen's League as Director of Broadcasting for almost 25 years until 1959, when he began serving the Synod as Executive Secretary of The Lutheran Church-Missouri Synod Foundation and the Lutheran Television Production's Board. In 1967 he succeeded Paul Friedrich, who had retired as Executive Secretary of the League. As the League looks forward to its second half century of service, it is in the process of establishing a closer association between the League and The Lutheran Church-Missouri Synod in the broadcast ministry.

To supplement the preaching ministry of the Lutheran Hour, the Lutheran Laymen's League inaugurated a Preaching Through the Press program in 1960. To date, more than 270,000 people have responded to Preaching Through the Press ads, and more than 50,000 have requested additional information and other help. A single ad often now finds its way into 33 million homes.

Another outstanding contribution of the Lutheran Laymen's League has been its support of Valparaiso University. In 1944 it introduced the Valparaiso University Scholarship Program, and in 1950 the League gave the University \$250,000 for campus construction. The Lutheran Laymen's League is also one supporter of the Leadership Training program at Valparaiso University, established in 1956.

In 1952 the League began publishing the Lutheran Layman, with Elmer Kraemer as editor. In 1958 a new building on Hampton Avenue in St. Louis became the home of the League, after 41 years during which the League worked from rented offices at Concordia Publishing House. In 1967 the League celebrated 50 years of service, during which time it had grown to a membership of over 153,000.

Lutheran Women's Missionary League

After many years of working together, the women's groups of The Lutheran Church-Missouri Synod were able to federate in 1942. The organizational meeting took place in July of 1942, at St. Stephen's Church in Chicago, Illinois. It was attended by 100 women, 28 of them delegates representing 15 districts. The Lutheran Women's Missionary League has as its two objectives the development and maintenance of a greater mission consciousness among the women of Synod through missionary education, missionary inspiration, and missionary service; and the gathering of funds for mission projects. Despite the fact that the League was organized in the early months of World War II, the women at the organizational meeting voted to adopt two projects, post-war missions and chapels for deaf-mute congregations. The League began operation with a loan of \$1000 from Synod and \$2500 from the Central District Lutheran Women's Missionary Endeavor. These loans were repaid three years later.

In January 1943, the Lutheran Woman's Quarterly began publication and the first Handbook was printed. The first regular convention of the Lutheran Women's Missionary League held that year in Fort Wayne, Indiana, chose the motto: "Serve the Lord With Gladness."

Every year since then, every Lutheran Women's Missionary League member receives

a little box marked "My Mission Offering" (affectionately known as a "mite box") into which each woman places whatever money she can during the course of the year. These voluntary offerings are turned in to society treasurers. Of the total amount 75% is used for district mission projects, and 25% is sent to the International League for mission projects throughout the world.

The first of the two original projects of the Lutheran Women's Missionary League was undertaken in 1945, when \$15,000 was allocated for the Chapel for the Deaf at Cleveland, Ohio. During the next year the women packed and shipped to various parts of Europe 2,818 layettes, 1,311 clothing kits for boys, 2,611 clothing kits for girls, 1,191 articles of bedding, 27,110 articles of clothing, 2,866 medical kits and 10,000 prayer books. In 1949 the League sent \$73,262 to orphans and orphanages in Europe.

By 1949 the League had grown to 31 districts, with a membership of 104,550, and it had become international in scope.

During the 1950s a widespread program of Christian Growth Institutes and Workshops was launched, with the purpose of intensifying the activities of women's societies, and stimulating the individual woman to serve her Lord more effectively. When a survey conducted on women's work in the church in 1959 indicated that "the real influence of lay women within the church remains pretty much a 'frozen credit,' only partially utilized in meeting the unique challenges of our modern day," the Lutheran Women's Missionary League formed more Bible Study groups and appointed a Mission Service Committee. Some of the duties of this committee were to give guidelines to individuals and societies for more effective mission service in their home congregation; to suggest special ways of befriending or adopting missionaries overseas; and to assist in transcribing literature for the blind, sending newsletters for missionaries, and collecting stamps for missions.

In 1962 The Lutheran Church-Missouri Synod gave well earned official recognition to the League, since for 20 years the League had been supporting and undergirding synodically sponsored programs. By now the League has gathered more than \$5 million dollars for district mission projects, and \$2 million more for international mission projects.

Since 1947 the Mission Hospice Committee has been functioning to house and care for missionaries and their families on furlough. The League bought the Mission House in St. Louis for this purpose, and has also built missionary retreat homes in Argentina, Japan and the Philippines.

The Lutheran Women's Missionary League has built and supported the following churches at home and abroad:

- Christ Church for the Deaf, Cleveland
- True Light Chinese Church, New York City
- La Santa Cruz Church, Los Angeles
- Rural Alabama Parish Redevelopment
- Redeemer Church, Honolulu, Hawaii
- University Church, Toronto, Canada
- Santa Cruz Church, Monterrey, Mexico
- Chapels in Chile and Havana, Cuba
- Bible institutes and chapels, Nigeria
- Chapels in Ghana
- Foreign Mission Chapel Fund

The Lutheran Women's Missionary League has supported the following schools and language centers:

- Deaconess Chapter House, Valparaiso University
- Girls dormitory, Selma, Alabama
- School in Zacapa, Guatemala
- High School administration building and dormitory, Brazil
- Lutheran Center, Tokyo, Japan
- Holy Hope School, Hanno, Japan

Ten education buildings in Taiwan
Seminary in Baguio, Philippines
School for missionaries' children, New Guinea
Nigeria girls' school
Enugu Bible Translation Center

Finally, many hospitals and medical mission projects have received the League's financial support:

Bethesda Hospital, Ambur, India
Third Unit, Wandoor Hospital, India
Medical missions in Wandoor, India, and Ogoja, Nigeria
Yahe Hospital Equipment, Nigeria
Leprosy treatment program.

In 1970 membership in the Lutheran Women's Missionary League includes over 215,000 individuals in 40 Districts. The League has set a goal of 327,000 for the biennium 1969-1971 to continue its program of mission gifts and support.

COMMUNICATIONS MINISTRY

Der Lutheraner

On September 7, 1844, Dr. C. F. W. Walther, then pastor of Trinity Lutheran Church of St. Louis, Missouri, launched a new German church publication under the name of Der Lutheraner. He lost no time in answering the questions that would inevitably be asked: "Why another church paper on the American scene?" "What doctrinal position does this new paper uphold?" In a three-column spread on page one of the first issue, Walther made the following declaration:

The German population of western America is clearly increasing from day to day. Along with this increase, the number of those who confess the faith Luther once proclaimed to the Germans is also growing. Members of no other church groups, however, are as orphaned as are the Evangelical Lutherans. However great may be the number of those in this country who call themselves Lutherans, they are living so widely scattered and are mostly so destitute of means that in many places they are scarcely in a position to form a congregation and to call a pastor of their faith to serve them. For this reason the German Lutherans are in no small measure tempted to forsake the faith of their fathers, either by becoming totally indifferent toward church, public worship, and the like, or by seeking satisfaction of their spiritual needs in other existing churches. Our dear spiritual brethren in this area of our new homeland are, therefore, truly in dire need of encouragement to remain true to their faith; they need to be warned against the dangers of apostasy, of which there is so much threatening them here; they are in need of weapons to defend themselves against those who dispute their conviction that their faith, which they learned from the catechism in early childhood, is the true faith; they need the assurance that the church to which they adhere has not yet disappeared, and that they therefore have no reason to seek refuge in any other church.

This need, most assuredly felt by many, and the conviction that it is our duty to give an account to our fellow citizens in this country concerning the faith and teachings of our church and the principles by which it consequently operates, has prompted the undersigned, along with several of his fellow pastors and brethren in Missouri and Illinois, to publish a church paper bearing the above-mentioned title. For this publication is to serve the following purposes:

- 1) To acquaint the reader with the teachings, treasures, and history of the Lutheran Church.
- 2) To furnish the evidence that this church does not stand in the ranks of the Christian sects, that it is not a new church, but rather the ancient and true church of Jesus Christ on earth, and that it has therefore by no means died out nor, in view of Christ's promise: "Lo, I am with you always, even unto the end of the world," ever can die out.
- 3) Our publication is further intended to show how a man, as a true Lutheran, can rightly believe, lead a Christian life, suffer patiently, and die a blessed death.
- 4) Finally, it intends to uncover, refute, and warn against the false, deceitful doctrines so prevalent in this land, and to unmask especially those who falsely call themselves Lutherans and under this name spread heresy, unbelief, and fanaticism, and thereby arouse the most vicious prejudices against our church among the members of other groups.

With respect to the first concern we have only this to say: We realize more clearly than anyone else our lack of proper capacity to edit a Christian church

paper in its vast scope. But we also know that in divine matters one's usefulness to his brethren does not depend on great learning and eloquence, but upon the correct and living understanding of the saving truth and a simple witness to it. Besides, it is our purpose to allow the brightest minds of our church, especially Luther, to speak for themselves, and we are of the opinion that these contributions alone will make this publication so rich in content that the reader will graciously put up with our own contributions as a small bonus. With respect to the second concern, we might say that it will be quickly removed after the reader has read a few issues attentively and without prejudice. We ourselves were once held captive by various errors for a considerable time, but God had patience with us and with great long-suffering led us back upon the way of truth. Mindful of this, we shall ever show patience toward our erring neighbors and by God's grace refrain from all sinful judging and condemning. We shall take the offensive not so much against the erring person as against his error. We shall not conduct ourselves as people who consider themselves the only true Lutherans and the sole possessors of the truth, but shall merely testify that God has done great things for us and has brought us to the living knowledge of the truth which alone can save. ("Preamble Concerning The Reason, Purpose, and Content of This Publication," Der Lutheraner, September 7, 1844.)

On the third anniversary of its founding, Der Lutheraner became the official organ of the newly formed Evangelical Synod of Missouri, Ohio, and Other States.

The appearance of Der Lutheraner with its statement on its stance toward Scripture and its determination to refute unscriptural teachings and practices, evoked resentment, ridicule, and prophecies of doom for the proposed new church body. Thus the Lutheran Observer, quoted in one of the 1848 issues of Der Lutheraner, printed an article which depicted the new synod somewhat unfavorably as being composed of spotlessly orthodox Lutherans whose theology was as straight as the Symbolical Books could wish. The writer of this article felt such a resentment against Walther that he accused Walther in advance of what Walther was going to write against Pastor Grabau. To this Walther retorted that he was happy to see it acknowledged that the new synod was as straight as the Lutheran symbols could make it; to him, this was unmistakable evidence that it was standing on solid Scriptural ground. Der Lutherische Herold, on the other hand, stated that although it expected little cooperation on the part of the "Old Lutherans," Der Lutherische Herold itself would do everything it could to keep out of its pages anything which might widen the breach between Lutherans.

The Reverend John G. Morris, twice President of the General Synod, wrote in his book published in 1878, Fifty Years in the Lutheran Ministry:

Fifty years ago, when there were less than 200 ministers in the church, neither the Augsburg Confession nor any other creed was regarded as obligatory upon them. The large majority of them, however, were orthodox in the usual acceptance of the term; that is, they accepted the Evangelical system of Christian doctrine, and a large proportion of them preached it faithfully. But many of them were not strictly Lutheran on the dogma of the Sacraments, or at least did not attach much importance to it. It never was a subject of discussion among them, and hence there was a great diversity of sentiment. Many of them were not thoroughly educated men, and they gave themselves no trouble concerning the distinguishing features of our faith. They were sturdy Lutherans in name as a party signal, but sadly latitudinarian in their theology.

To so little extent was distinctive Lutheran theology discussed, that it may, perhaps, surprise some of my readers to learn that in the three columns of Das Evangelische Magazin, the first professedly Lutheran periodical published in this country, the subject of our doctrine on the Sacraments is not even alluded to.

This quotation may explain why the rigorous doctrinal stance of Der Lutheraner elicited such a strong reaction from the editors of other Lutheran publications.

Though an early death of Der Lutheraner was foretold, it has continued uninter-
ruptedly for more than 125 years down to the present day, and through the years it
has exerted a strong influence not only upon the development and expansion of The
Lutheran Church-Missouri Synod but also upon other Lutheran Synods and Lutheranism
in general.

Its straightforward message was received with joy and brought many scattered
Lutherans in America together. It specifically became the uniting force for three
groups: the Saxons of Perry County and St. Louis, Mo., the Bavarians of Michigan
and the men sent to America by Wilhelm Loehe of Neuendettelsau, and Wyneken and the
groups around Fort Wayne and other parts of Indiana. After the organization of the
LCMS Der Lutheraner became the official organ of the new church body. Dr. C. F. W.
Walther, its founder, remained the official editor until 1865. Thereafter the mast-
head carried the line: "Edited by the faculty of Concordia Seminary, St. Louis".
This practice continued until the death of Dr. O. E. Sohn in 1969, the faculty appoint-
ing one of its staff as editor and other faculty members serving as contributors.

In this connection the name of Dr. Ludwig Fuerbringer deserves special mention,
both because of the length of his service (as contributor from 1893 and as editor
from 1918 to 1947) and the influence he exerted through his many fine articles. Dr.
Fuerbringer had a keen sense of observation and an intimate acquaintance with pastors
and people in all parts of the church. He loved to travel and his travelogs were
read with great interest. He also carried on a voluminous correspondence with
Lutherans of other Synods and with various Lutheran groups in Europe. Much of this
was reflected in the church news column (Zur kirchlichen Chronik).

Because Der Lutheraner was the official publication of the LCMS much space was
devoted to official notices, the treasurer's report (in the early days even the con-
tributions of individuals and congregations were recorded), the ordination and in-
stallations of pastors and teachers, the nominations to professorships, changes of
addresses, book reviews, etc. The history of the Synod can be learned from the
pages of Der Lutheraner. It, of course, played a very important role in the establish-
ment and development of the Synodical Conference in the 1870s, in the predestination
controversy of the 1880s, and in the issues which led up to America's entry into World
War I.

About this time the language transition from German to English also made itself
felt. Bilingual services became the order of the day. The number of subscribers
had reached its peak in the early twenties. Its English companion, the Lutheran
Witness, increased in subscribers and with the introduction of the blanket subscrip-
tion plan soon became the leading synodical publication. Der Lutheraner, however,
again came into the limelight after World War II, when the demand for a German church
paper was met through the publication of Der Lutheraner in Germany. This was later
taken over by the German Free Churches. A copy of the American Lutheraner was also
included in the thousands of gift packages which went to Germany through the Emergency
Planning Committee of our Synod. This resulted in 9000 subscriptions, several of
them still in force today. Der Lutheraner also went into the many camps for prison-
ers of war and made many friends there. Lutherans of Europe learned to know the
LCMS not only as a confessionally loyal and Scripturally sound church body, but also
as a church which was concerned about the well being of its fellowmen.

Although the number of subscribers is decreasing from year to year, the familiar
masthead with the angel flying through the midst of heaven with the Everlasting Gos-
pel is true to its motto: "God's Word and Luther's doctrine pure Shall to eternity
endure."

The history of The Lutheran Witness began when some 20 pastors of the Cleveland District Pastoral Conference decided they needed an English periodical of their own to state and to defend Missouri's confessional position. They voted \$260 toward the cause and named Rev. Charles A. Frank, a pastor in Zanesville, Ohio, editor.

In its early years the periodical had hard sledding. When the Cleveland conference decided to discontinue support for the magazine, feeling it had fulfilled its mission, Editor Frank took over the publication as a personal venture. The English Synod came to the rescue by adopting this biweekly paper as its official organ in 1893. Rev. William Dallmann, a young Baltimore pastor, served as editor for four and a half years. Thereafter the editorship was given over to the faculty of Concordia College, Conover, North Carolina, a school the English Synod had acquired from the Tennessee Synod.

Another quarter century was to pass before The Lutheran Witness became an official organ of The Lutheran Church-Missouri Synod. It "entered" the Synod in its 13th year of publication, along with the English Synod when that body became the Missouri Synod's English District in 1911.

Two years after the Witness was accepted as the Missouri Synod's English organ, the number of pages was doubled from eight to sixteen to give it equal-time status with its German sister, Der Lutheraner. The 1914 convention voted that it have a two-man editorial committee located in St. Louis. One editor, the convention decided, must be a member of the St. Louis seminary faculty and the other an English District pastor living in St. Louis. Professor Theodore Graebner, who had been named to the faculty the previous year, and Rev. Martin S. Sommer, pastor of Grace Church in St. Louis and president of the English District, became the editorial team that was to direct The Lutheran Witness for 35 years.

During the Graebner-Sommer tenure the Witness saw its circulation surge from some 3,000 subscriptions to more than 310,000. It was not only the shift toward the use of the English language spurred by World War I, but also effective editing and the promotional efforts of the publisher, Concordia Publishing House, that accounted for circulation increases. January 1915, after a year-end bargain offer ("Both The Lutheran Witness and Der Lutheraner for \$1.70 a year") brought the first note of success: "Subscriptions have nearly doubled in six months."

By and by the periodical had the thousands of readers it had hoped for. To hold them, the editors promised an invigorating diet of inspiration, edification, and information. Readers would be kept alert to the "tasks of the post-war reconstruction age, one of the most momentous eras in the history of mankind." The editors promised guidance in such "burning issues of the hour" as Bolshevism, the Prohibition movement, the "religio-political machinations of Romanism," and the secret lodge system.

When the Graebner-Sommer team turned the editorial responsibilities over to younger seminary colleagues in October 1949, only one Protestant periodical in America -- the Methodist Christian Advocate -- had a larger circulation than The Lutheran Witness. The five-man editorial committee that assumed the task of continuing the publication summed up the 35-year tenure of their predecessors in two modest but choice sentences: "It goes without saying that their work has wielded a strong influence on the thinking of our constituency, which during their editorial lifetime has changed from a strongly German-speaking group to an almost completely English-speaking and a thoroughly Americanized one. That they have, under God, during this critical transition played at least a modest part in keeping our constituency true to the principles and practices of Lutheranism may also be said without fear of successful contradiction."

Three of the five staff members -- William G. Polack, George V. Schick, and

Richard R. Caemmerer -- had for almost a decade been associated with editors Graebner and Sommer as an editorial subcommittee. At the resignation of the "old team," Professors Lewis W. Spitz and Arthur C. Repp were added to the staff.

This all-professor editorial staff, however, proved to be only an interim arrangement. Sentiment for a shift of The Lutheran Witness came to a head at the 1950 synodical convention and led to a decision that the Synod's official organ have a full-time editor and operate under an appointed Editorial Board. Dr. Lorenz Blankenbuehler, the scholarly house editor of Concordia Publishing House, became the first full-time editor.

During Blankenbuehler's eight-year tenure (1952-1960) circulation grew at an unprecedented rate. By 1956 subscription totals passed the 400,000 mark and five years later soared beyond a half million. All but a few of the districts had adopted the district edition idea combined with some version of the blanket subscription plan. In 1957 The Lutheran Witness was expanded from 16 to 24 pages. Two-color reproduction had become a regular feature. Miss Harriet Schwenck became editor Blankenbuehler's editorial assistant.

In 1956 Rev. Martin W. Mueller was named managing editor. He set up shop at Concordia Publishing House -- the first breakaway from the seminary. (Dr. Blankenbuehler was considered a member of the seminary faculty and maintained his office on the seminary campus.)

From his desk the managing editor could tap the resources and expertise of Concordia Publishing House departments to give the 75-year-old organ timeliness and appeal. On Dr. Blankenbuehler's retirement to modified service in 1961, the board elected Pastor Mueller chief editor. The board meanwhile enlarged the staff by adding two full-time assistant editors.

A serious concern of the board during the period of transition from seminary-based editorship was to keep the official organ from becoming directed exclusively towards the concerns of synodical programs. It was agreed that the policy of the Witness "must not transform The Lutheran Witness into a mere house organ of the agencies and officials of the Synod." It was also determined that the Witness is "to teach by restating and reapplying the doctrinal position of the Synod in language and style easily understood and relevant to the problems of the day."

In its 1962 report General Manager, Otto A. Dorn of Concordia Publishing House, the publisher, could announce: "The Lutheran Witness now enjoys an estimated high readership of over one-and-a-half million." However, those entrusted with the top responsibility for the Synod's publication program, were aware that in the fast-moving world of the 1960s a magazine-type publication had inherent in it serious shortcomings. Therefore, as an answer to the challenge of the times the editorial board decided that the growing communication gap could best be filled by the speed, flexibility, breadth of coverage, and reader appeal provided by the newspaper format.

As a result of careful planning by a subcommittee of the editorial board, the Lutheran Witness Reporter was born on May 9, 1965. This eight-page newspaper, as its name indicates, was conceived as a semi-monthly companion to Lutheran Witness (note the discontinuance of The), which was now issued monthly and continued to serve as the vehicle of the District Supplements. However, Lutheran Witness as a magazine continues its time-honored function of carrying features, pictorial, in-depth and interpretive articles and columns to foster spiritual growth and active involvement in the mission of the church.

Radio Station KFUO

Radio Station KFUO, owned and operated by the synod, was officially dedicated to the service of the Triune God on December 14, 1924, during an evening program broadcast from an attic studio.

The idea for such a station grew as radio became a potentially powerful medium of mass communications following World War I. Prior to that time, radio ("wireless," as it was then called) had been used largely for the communication of messages. However, with the beginning of the 1920s, several stations began to develop daily programs on the air, consisting primarily of musical entertainment and news, and by March of 1923, there were 556 such radio stations licensed in the United States.

At the February 1923 meeting of the Board of Control of Concordia Seminary, St. Louis, Chairman Richard Kretzschmar noted the growing importance of radio on the American scene, and urged The Lutheran Church-Missouri Synod to erect a radio broadcast station either on the Seminary grounds or at Concordia Publishing House. A young professor of the Seminary, Walter A. Maier, convinced the Board of the necessity of a Lutheran Broadcast Station; he emphasized the missionary possibilities of radio, its fantastic outreach, its educational possibilities, and the inspiration it could provide those who listened. He also felt that it was high time something be done about "heresies on the air." After lengthy discussion, it was resolved to bring the matter to the attention of the Board of Directors of the Lutheran Laymen's League, scheduled to meet in St. Louis the following week and to ask the League for support.

On February 28, 1923 at the joint meeting of the Lutheran Laymen's League Board of Directors and the Building Committee of Concordia Seminary (plans were in process for moving the Seminary, then located in South St. Louis, to a larger site in a suburb). Richard Kretzschmar advocated that a broadcast station be constructed "for the purpose of spreading the truth by broadcasting, over and against the error, deception, and unbelief that was daily broadcast throughout the country." The Lutheran Laymen's League took positive action. They began a subscription list and pledged contributions totaling \$2,285 at that meeting. The St. Louis Lutheran Publicity Association appropriated \$1,000 for maintenance and up-keep, and continued to grant that subsidy in subsequent years. Students of Concordia Seminary raised \$2500. By the end of May 1923, the radio fund had reached the sum of \$7,000.

Control of the growth and development of the station was vested in the Seminary Board of Control. Consultation with Western Electric showed that the Seminary building was safe for the construction of a radio station in the attic of the building. This \$14,000 station would be more powerful than KSD already broadcasting in St. Louis. Without full funding for the project, the Seminary Board requested 550 kilocycles, the same frequency the KSD was using, from the Commerce Commission, and an agreement was worked out with KSD for sharing the frequency when it was granted. The Walther League voted an appropriation of \$7,000 for the project so that construction could begin. The call letters requested were WLCS for "Walther League--Concordia Seminary;" but the call letters assigned were KFUO. The initial broadcast of the station took place in October 1924 at cornerstone-laying ceremonies for the new Seminary campus. KFUO officially went on the air and was formally dedicated on December 14, 1924.

The studios in the attic of the old Concordia Seminary building bore little resemblance to a radio station of today, except for its microphone and transmitter. The broadcasters had to climb eighty-seven steps to reach the attic station, which left them out of breath. No soundproof studios were installed, so everyone had to remain quiet in the sweltering attic while programs were aired.

A strong publicity program was worked out for the dedication of the station; the membership of The Lutheran Church-Missouri Synod was informed of the dedication by mail. Before the close of the initial program, telegrams announced clear reception at various locations in the country, and the volume of mail during the initial month from Lutherans was very heavy.

Two programs a week made up the initial broadcast schedule -- preaching messages and vocal and instrumental music, broadcast on Sundays and Wednesdays at 9:15 p.m.

By 1925 a "Young People's Hour" and "Shut-In Hour" were inaugurated.

The growing operation needed a director. This position was filled by the Rev. Herman H. Hohenstein, who developed a public relations program for the station, inaugurated a monthly radio magazine entitled The Gospel Voice and prepared literature to send to listeners who wrote the station.

In April 1927, a station license was issued to Concordia Seminary in Clayton, Missouri. The Seminary Board of Control planned to request from the church body funds to increase power and to build an entirely new station on the new campus grounds. The Board felt these improvements were necessary to keep the license. In 1926 The Lutheran Laymen's League convention offered the station \$50,000 for new equipment and a building, and an annual sum of \$20,000 to \$25,000 for operating the station effectively. Formal dedication of the new station took place on Sunday, May 29, 1927. The two 200-foot steel towers were topped with a fifteen-foot illuminated cross, a gift from the first student body housed at the new Seminary. In its 1926 convention, the synod had made the station the direct property of The Lutheran Church-Missouri Synod.

KFUO expanded its air time from only two programs a week in 1924 to 34 programs a week (21 hours) by 1928. During this period, a policy was established which affirmed the station's interest in cultural, civic and educational programming as being compatible with its primary purpose of Gospel broadcasting. Carl H. Meyer, radio operator for the RCA Corporation in Boston, became the first full-time radio operator of KFUD.

The Rev. Louis J. Sieck, then pastor of Zion Lutheran Church, St. Louis and later president of Concordia Seminary, issued the first statement of KFUD objectives on May 1, 1928: "Station KFUD is dedicated to the task of carrying out in its way the great commission which Christ gave to His church to preach the Gospel to every creature. Its thousands of listeners in the various communions have learned to know it as 'The Gospel Voice.' The voice which its broadcasts are to convey to all is the old message of comfort, hope, and life, found in Christ the crucified and risen Lord. Man needs this helpful message."

Musical offerings over KFUD were live and performed most often by choral groups from the Seminary, or by church choirs who donated their time. By September of 1928 KFUD began to use recorded music, and listeners were asked to comment on its quality. By 1931 a slogan originated by Walter A. Maier, utilizing the call letters, "Keep Forward, Upward, Onward," began to be widely used in publicity literature.

In November 1928, Pilgrim Lutheran Church in St. Louis, with its pastor, the Rev. Alfred Doerffler as speaker, began broadcasting its 8:30 and 10:45 a.m. Sunday service over the station. These services are still broadcast every Sunday.

For many years, KFUD shared the frequency of 550 kilocycles with Radio Station KSD, owned by The St. Louis Post-Dispatch. Since both stations were operating on the same frequency, it was necessary that the two stations operate harmoniously. From time to time there was difficulty over broadcasting schedules (KSD filled 80% and KFUD 20% of the broadcast time.) By 1940 commercial radio was becoming big business, and The St. Louis Post-Dispatch wanted a full-time radio station in St. Louis.

At a hearing before the Federal Communications Commission Examiner in September 1936, KSD sought to convince the authorities that KFUD should be taken off the 550 kc frequency, so that KSD might broadcast full time. Just previous to this KFUD had applied for an increase in power to 5000 watts and for use of half time on the 550 kc frequency. In March 1938 the Commission handed down its decision in the long, drawn-out KFUD-KSD case. The applications of both KSD and KFUD were denied. Soon thereafter KFUD resolved to apply for a new frequency on 830 kc and for an increase in power to 5000 watts. This was approved in November 1940, and the Federal Communications Commission granted permission to KFUD to install the 5000 watt transmitter. The frequency was shifted from 830 to 850 kc; KFUD still occupies this posi-

tion on the dial today.

The new transmitter allowed KFUD to reach about two and one-half times farther than before. It was estimated that the additional listening audience was 2,903,634, and the total KFUD outreach 5,909,905 people.

For full-time day operating schedule, KFUD added classical music to make up the two-thirds time necessary on the frequency, and also added public service programs.

In 1945 KFUD applied to the Federal Communications Commission for an FM transmitter. It was granted January 1947 for a frequency of 102.3 meg, later changed to 104.1. In 1946 the synod approved a \$300,000 expansion program to install the new FM transmitter and modernize the studios. This addition to the studios was dedicated October 17, 1948.

In March of 1948 the KFUD Radio Committee explored with the Board of Directors of the Synod a plan to enter the field of television. The Radio Committee applied to the Federal Communications Commission for a frequency without actual plans for putting the station on the air. On February 4, 1953, the FCC granted an application for a UHF station to the Synod on Channel 30 in Clayton, Missouri. It was suggested that a radio and television committee for the Synod be constituted so that all agencies in the field of radio and TV would be adequately represented.

The special committee appointed by the Board of Directors of the Synod made a recommendation to the Synod that it own, operate, or sponsor a commercial television station at KFUD, because TV had become the most effective means of mass dissemination of information in the world; because synod had an \$800,000 investment in radio transmission at KFUD, which would deteriorate tremendously if those facilities were not expanded to include TV; because they believed that radio reception would within coming years, become of very little value and importance in comparison with television; and because ownership or control of a TV station would enable the Synod to finance the development of TV programs for use at other TV stations in the country, at the same time providing a means of disseminating the Gospel from its own station. But plans for KFUD-TV did not progress beyond this recommendation, although other agencies of The Lutheran Church-Missouri Synod began to work with the medium of television. Although the FCC extended the completion date of KFUD-TV, the KFUD Operating Committee requested the FCC to cancel its UHF station construction permit.

By the 25th anniversary of the station, in December of 1949, 376 programs were broadcast each week, and 54 programs aired each day. At the observance of the 30th anniversary of KFUD in 1954, some plans for reorganization of the station's work were announced. Dr. Herman Hohenstein, the station's first director, became supervisor of the newly-created KFUD Extension Service, a post he held until his death in 1961. The new Extension Service of KFUD produced and distributed religious radio and television program materials, both in script form and in recording, for use by parish pastors over stations in their own localities.

The Lutheran Hour broadcast program, today one of the great outreaches of the church, had its beginning with the Radio Committee of KFUD and grew out of a suggestion that efforts be made to secure a "Lutheran Hour" over one of the coast-to-coast networks. Dr. Walter A. Maier made contact with major networks about this possibility, and the Columbia Broadcasting System responded favorably. The KFUD Radio Committee resolved to place the matter into the hands of the Lutheran Laymen's League. In May 1930, the Lutheran Laymen's League national convention in Chicago agreed to sponsor a weekly national Lutheran Hour over the Columbia Broadcasting System. The first program of the Lutheran Hour was broadcast on Thursday, October 4, 1930, originating from KMOX, St. Louis, and heard over 31 stations. The project continued until June 1931, when it was discontinued because of lack of funds and a change in policy regarding religious broadcasting by the Columbia Broadcasting System.

In 1935, the Lutheran Hour was revived over a small group of stations for a period from February until May, with Dr. Walter A. Maier as speaker. Plans were then made for resumption of the broadcast for a season beginning in October 1935 and ex-

tending to April of 1936, with KFUO as the originating station. In subsequent years, the Lutheran Hour, under the sponsorship of the Lutheran Laymen's League, has greatly expanded its ministry of "Bringing Christ to the Nations."

In 1956 KFUO, with the permission and cooperation of Concordia Publishing House, announced plans to produce a recorded version of Portals of Prayer for distribution to other radio stations. By February 1957 a total of two hundred stations were broadcasting the two-minute devotional programs daily. Ten years later, in 1967, the Gospel feature was being distributed to a total of eight hundred outlets, including more than seven hundred stations, hospitals, nursing homes, prisons, and other institutions. The Portals of Prayer message is now broadcast to five continents, and station officials estimate a total audience of over fifty million listeners each week.

KFUO receives no regular subsidy; the continuing growth and expanding ministry of the station has been financed largely by voluntary contributions from individuals, congregations and organizations.

Television -- "This Is The Life"

It was only natural that a church which had pioneered in the field of radio and had used this medium for its evangelism work should be alert to the evangelistic potential of television as soon as this medium of mass communication made its appearance in the late forties and early fifties. The Board of Directors of The Lutheran Church-Missouri Synod lost no time in exploring the possibilities of television. On January 4, 1950, the board appointed an Advisory Television Committee and gave it the assignment of investigating just how the church could enlist television in the service of the Gospel.

The Advisory Television Committee met frequently during the following months, consulted experts in the field, and finally reported back to the Board of Directors. The committee recommended that the church should very definitely use the medium of television for the spreading of the Gospel, that this should be done through the use of a dramatic format, and that the sponsoring group should be the church itself, namely, The Lutheran Church-Missouri Synod.

The Board of Directors of The Lutheran Church-Missouri Synod quickly implemented the suggestions of the Advisory Committee. Providentially, the synod was in the midst of preparing for its great "Conquest for Christ" offering which was to bring in a total of more than \$14,000,000 during the year 1951. And so, acting wholly on faith, the Board of Directors voted an allocation of \$750,000 from the "Conquest for Christ" offering for the first year of the synod's television ministry. At the same time it appointed a television board known as Lutheran Television Productions.

In the fall of 1951, Dr. Herman W. Gockel was called as Religious Director of the program. At the same time, Dr. Gockel was on a one-year leave of absence from the staff of the synod's Board of Home Missions, working full time for the synod writing the promotional materials for the "Conquest for Christ" offering.

Lutheran Television Productions employed Family Films of Hollywood as the production company for the projected television program. Endless script committee meetings were held during the summer and fall of 1951 in an effort to come up with a program which would be acceptable to the television industry, and at the same time would accomplish the purpose of the church to communicate the Gospel to the people in America. From these meetings the program "This Is The Life" developed, using the Fisher Family format.

Family Films in Hollywood produced the first two pilot films during November and December of 1951. The premiere showing of these films in the chapel of Concordia Seminary, St. Louis, at the occasion of the synod's annual Fiscal Conference in January 1952, produced an instantaneous and positive reaction. The Lutheran Church-

Missouri Synod's fiscal representatives were wholeheartedly behind the program, although the program had to argue strongly for inclusion in the regular budget for the first few years. As the program gained acceptance among the members of the Synod, it also achieved the approval of those responsible for fixing the annual budgets and was soon included as a regular budget item.

In September 1952, Mr. Melvin Schlake was employed as Executive Secretary of Lutheran Television Productions. By the fall of 1952, twenty-six episodes of "This Is The Life," built around the Fisher Family, had been produced, and the program was ready to be aired. The first episode went on the air in late September 1952, broadcast over only a few stations.

Once launched, however, the program was an immediate success, both from the point of view of the television industry, and from the view of the church. Each week it not only dramatized the Christian faith in action, but it also verbalized the faith, so that the message of sin and grace could be communicated effectively. Mail response was immediate and enthusiastic.

From the outset Lutheran Television Productions settled on a "package deal" strategy in its approach to the television audience. This "package" consisted of three essential elements -- first, the program itself which dramatized the power of the Gospel in true-to-life situations; second, the offer of Christ-centered booklets to interested viewers as an extension and amplification of the program's message; and third, a program of "telemission," through which the St. Louis office forwarded each piece of mail to the local pastor nearest the home of the inquirer. Thus an efficient and effective program of "follow-through" was launched and has been in operation ever since the program began.

In February 1961, Dr. Eugene R. Bertermann, who had spent twenty-five years in the service of the Lutheran Hour, became Director of Lutheran Television Productions. Dr. Leonhard C. Wuerffel served as chairman of the board for the first fifteen years, with the exception of one triennium. In 1961 Dr. Herman W. Gockel, who had served as Religious Director of the series from the beginning, became its Program Director.

Year by year the program increased its coverage until it could announce during its fifteenth anniversary year, 1967, that it was carried by 380 stations throughout the United States and Canada, as well as stations in Australia, the Philippines, Bermuda, Jamaica, Gibraltar, Nigeria, Kenya, and Sierra Leone. It was also being carried to our Armed Forces throughout the world. "This Is The Life" marked its fifteenth anniversary by going into full color, and by announcing the completion of three series of thirteen programs each with foreign language sound tracks: Spanish, Portuguese, and French. It was well on its way to becoming a truly international and multi-lingual Gospel enterprise.

By this time Lutheran Television Productions had accumulated a library of some four hundred Christian-message films. To insure maximum use of these films, it divided them into three different series for release to television outlets in multiple station areas. These films were retitled and soon appeared in TV guides throughout the country under the titles "The Fisher Family," "Pattern For Living," and "This Is The Life."

By 1967 more than a hundred films were released for regular showing in some fifteen hundred local congregations. In addition, there was a constantly growing demand for "This Is The Life" films in institutions of various descriptions: prisons, homes of correction, infirmaries, hospitals, nursing homes, and state institutions. Civic and service clubs also were requesting films for their regular meetings.

By its 15th anniversary year, it was estimated that fifteen million people were viewing "This Is The Life" every week. Approximately three million viewers had written to St. Louis for the Bible-based booklets which it offered. By this time the program had established itself as a recognized leader in the field of syndicated religious programs.

Attesting the high esteem in which it was held by the public were the twenty-two awards the program had received during its first fifteen years on the air. These included twelve from the Freedom's Foundation, two from the General Federation of Women's Clubs, three from the National Safety Council, one from the Christian Youth Cinema, one from the National Women's Research Guild, one from the Women's Advertising Club of St. Louis, and two from Billboard Magazine.

Lutheran Television Productions never ceased to ask itself questions about the effectiveness of the program. Granted that the program had been well received by the television industry and by a large segment of the viewing public, was it really accomplishing the spiritual purposes for which it had been launched? Was it extending the borders of Christ's Kingdom? Was it building up the faithful? It was determined to make the most effective use of every dollar entrusted to it. Lutheran Television Productions applied two basic criteria to its television ministry: Are we preaching the Gospel? Are we reaching people? With each passing year it sought to answer these questions with an increasingly resounding affirmative.

Midyear in 1967 Dr. Martin J. Neeb, Jr. became the Executive Secretary of Lutheran Television Productions. At the 1967 New York synodical convention, The Lutheran Church-Missouri Synod accepted the generous offer of the fiftieth anniversary convention of the Lutheran Laymen's League to sponsor the television ministry of the synod jointly with the Lutheran Television Productions Board.

CONCORDIA PUBLISHING HOUSE

The "Missouri in Motion" theme graphically describes Concordia Publishing House, whose presses have been running for over a century to supply the publication needs of an expanding church. Formed as a stock company in 1869 with a \$3,000 capital investment, Concordia is today a Synod-owned facility valued at \$10 million. From a small, \$2,400 print shop comprising 2,000 square feet of floor space it has grown into a plant of some 500,000 square feet of working area. Phil Ruehl, the first apprentice of the synodical printery, and his seven co-workers were succeeded by a stream of employees that now exceeds 700.

The publishing firm gathered momentum because it met and anticipated the printing needs of a growing church body in a growing nation. The church, having outgrown its log cabin days, now turned to logs as a source of paper, so that through the printed word the Gospel might be disseminated "to the joy and edifying of Christ's holy people."

Beyond a production plant at the familiar "3558 So. Jefferson Avenue" address in St. Louis, Concordia needed outlets for the worldwide distribution of its products. Through the years Concordia has developed a network of more than 5,000 outlets in North America and in five other continents. Family Films on the West Coast was acquired in 1959 -- and the purchase price fully paid for during the first seven years of operation -- as a production center for Concordia Films.

The outreach in Europe is effected through Concordia Publishing House Ltd., London, while a working arrangement with Lutheran Publishing House in Adelaide makes Concordia materials available in Australasia. Contact with world publishers is maintained through Concordia's participation in the annual Book Fair at Frankfurt, Germany. While sale items listed in today's general catalog and in 18 special catalogs run into the thousands, it was initially the need for Bibles, agendas, hymnbooks, and catechisms that led to the founding of this publishing firm. At first Trinity Lutheran Church in St. Louis, of which Dr. C. F. W. Walther was the pastor, undertook to supply such books and, in 1844, to publish Der Lutheraner. With the founding of the Synod it became desirable for private printing ventures to become the business of the Synod itself.

As early as 1849 did the Synod probe into various plans for establishing a printery. It remained for a St. Louis group to present a concrete plan to the 1869 convention in Fort Wayne. The group proposed that the Synod take over the printing equipment then in use in a room of the seminary and develop it into its own plant. The Synod accepted the proposal and authorized a board of five directors to proceed.

The new board of directors went right to work. On September 11, 1869, the board held its first official meeting. Building operations were begun on the grounds of the seminary. By February 28, 1870, the modest structure was ready for dedication, Dr. Walther preaching the sermon. "The new printery," said the speaker, "should serve Christ alone. True, it will serve the community, too, for it will foster prosperity through art and science . . . and the church will be prosperous in proportion. May God bless the hands penning the manuscripts, the hands setting type and printing pages, to His honor and men's salvation; may He bless the labor, money, and prayer sacrificed for this institution yesterday, today, and tomorrow."

Blessed beyond expectation, the synodical printery soon outgrew its quarters. In 1874 it moved into a new, \$29,964 building at the corner of Miami and Indiana Avenues. This building received additions in 1882 and 1887. In its next expansion move Concordia acquired the corner on Jefferson Avenue on which an office structure costing \$23,000 was erected in 1893. In 1911 an additional building, costing \$60,000, was joined to the unit on Jefferson Avenue. A complete factory was built on Jefferson

in 1925 at a cost of \$26,000. Besides additions and renovations in 1941 and 1942, Concordia carried out a \$2 million expansion and remodeling program in the 1962-64 span, with another \$290,000 project completed in 1967.

An interesting note on early building plans -- for the 1869 structure on the campus of the old seminary as well as for the 1874 plant near the campus -- pertains to the hope of faculty members that the units might provide much needed dormitory space for students. CPH's swiftly expanding business, of course, ruled out any such possibilities. Another significant note with regard to the 1911 remodeling and enlarging project provided for a built-in garage, to accomodate the first "automobile truck" bought in 1911.

In early years known as the "synodical printery" (Synodaldruckerei), the firm in 1878 changed its name to Concordia -- to Concordia-Verlag. In 1891 Concordia Publishing House was legally incorporated under the laws of the state of Missouri.

The enlarged facilities made outward provision for the growing publication program within. The first job done on the synodical press was the publication of the Schulblatt, now Lutheran Education. Today Concordia annually prepares 31 million address labels for its magazines.

A major undertaking for the fledgling firm -- and one that contributed to a wider Lutheranism in America -- was the publication of Martin Luther's complete works in German (St. Louis Edition). The 1904 world's fair, the St. Louis Louisiana Purchase Exposition, awarded Concordia Publishing House a gold medal for the excellence of materials and workmanship of this Luthers Werke.

The "Missouri in Motion" motif underlies the entire range of Concordia's published materials, particularly in view of the transition that had to be made from German to English. By the turn of the century various books and periodicals were being published in English. Sunday school lessons were first issued in 1910. Already in 1902 the Young Lutherans magazine was coming off the CPH presses. When in 1912 The Lutheran Church-Missouri Synod took over The Lutheran Witness, Concordia became the publishers, nursing it into the 600,000-subscription category. In 1910 The Lutheran Annual was published for the first time.

From Der Lutheraner and Schulblatt Concordia has gone on to publish over 40 periodicals on a regular basis. These include, besides those mentioned: Lutheran Witness Reporter and district editions of Lutheran Witness, Lutheran Woman's Quarterly (printed in an edition of 275,000 for the Lutheran Women's Missionary League), Concordia Theological Monthly, Church Music, Advance, Interaction, and others. In the devotional field Concordia publishes My Devotions for children, Portals of Prayer (issued bimonthly in over a million copies -- Concordia's best seller), and Taegliche Andachten, to which there are still over 27,000 subscribers.

With the completion of the 25-volume Luthers Werke in 1910, Concordia did not rest on its accomplishments but undertook other major projects. In later decades it was to begin publishing, together with Fortress Press, the 56-volume American Edition of Luther's Works.

Other landmark publication ventures were Concordia Triglotta (1921) as a contribution to the confessional awareness of the Lutheran Church; Francis Pieper's Christliche Dogmatik (1917-1924; publication of English translation, 1950-1957); Paul E. Kretzmann's Popular Commentary in four volumes (1921-1922); the more recent Concordia Commentary series; The Lutheran Hymnal (1941); Concordia's Catechism Series; the "Life in Christ" Sunday school series; and currently the multimedia "Mission: Life" curriculum covering the total field of Christian instruction.

Concordia's activities embrace far more than books and periodicals. It offers other goods and services commensurate with the needs of Christendom in an age of exploding horizons and multimedia communication. Annual net sales have exceeded the \$15 million mark. Sales and services, not only to The Lutheran Church-Missouri Synod but also to Christendom at large, are reflected in the wide circulation of the

Christian Encounter paperbacks, the Concordia Art Education series, the Concordia Sex Education series, and the Arch Books, with sales of the latter approaching the 6 million figure. CPH materials have been translated and published overseas in more than 20 languages and dialects.

The Ecclesiastical Arts Department, through its special catalog, offers a variety of items that visualize the Gospel. The Music Department stocks more than 6,000 compositions, many of which are Concordia originals. Twice a year it issues a book-length journal, Church Music. Concordia Films maintains a rental library featuring some 600 films and 800 filmstrips. More than 6,000 congregations and some 3,500 Sunday schools use the Concordia offering envelopes. Sunday bulletins and vacation Bible school materials find markets within and far beyond our own Lutheran circles.

Concordia Publishing House, often referred to as the publishing arm of a mission-oriented church body, has a mission arm of its own in Concordia Tract Mission. The mission provides widespread contact with Christians and non-Christians throughout the world. Millions of tracts have been distributed in addition to used Sunday school leaflets, Portals of Prayer, Bibles, and Testaments. Available are 375 tract titles in 50 categories. Foreign language tracts are offered in 30 languages.

Concordia's growth followed nature's pattern of a cell dividing and multiplying itself. From all-purpose departments specializing departments were formed. For example, copy for the composing room was originally prepared by only one man; this number we soon increased to three and the selecting, editing, proofreading -- and sometimes the creating -- of materials and their design was done by this group. Eventually separate editorial, proofreading, and art departments were established. Similarly in the early days one man, the chief clerk, had the responsibility for what was later done by a whole production department.

Public relations activities, like so many other duties, were formerly taken care of by the general manager's office. The people in charge of advertising also did some public relations work. In September 1959 a separate public relations department (now called Communications) was organized to interpret the institution and to further the many internal and external relationships that are features of this publishing firm today.

The whole marketing complex with its sales, advertising, product development, and research functions carries much of the responsibility of anticipating and meeting the needs of the church. In 1945 a separate trade department came into being, and for a time one man and one secretary were expected to cover the United States, Mexico, and Canada. Today the firm has a crew of salesmen who cover the more than 2,500 retail stores that carry CPH books and materials. It has become necessary to divide the work into retail sales and trade departments.

The Personnel Department has records indicating that in 1870 the firm employed eight people. By 1920 the figure was 120; by 1941, 199; by 1950, 357. At the present time the employment figure stands at 741, including part-time help.

Concordia Publishing House is more than the sum of its departments. It is more than a well-organized, smoothly functioning organization of many skilled executives, technicians, and workmen. It is a church institution -- a workshop of the Holy Spirit. It maintains a mission outreach to the peoples of the world. In pressing toward goals coordinated with those of the entire church, the Concordia family, almost without exception, has the conviction that it is serving Christ. People who have come to Concordia Publishing House from other parts of the business world have remarked about the unanimity of spirit and purpose which characterizes the many co-workers of this institution. Not only men but also women have significantly contributed to this church publishing enterprise.

The effective teamwork that marks the operation of Concordia Publishing House is in large measure led and inspired by its management. The general managers in Concordia's 100-year-plus history, in particular, Edmund Seuel and Otto Dorn, the

latter entering the firm in 1941 as assistant general manager and serving as general manager since 1944.

Another ingredient in the Concordia success story is the self-sacrificing labors of outstanding boards of directors. The first board was composed of Louis Lange, Henry Kalbfleisch, H. Steinmeyer, E. F. W. Meier, and F. Lange. The Handbook of the Synod specifies that the Board of Directors shall consist of nine members: one pastor, one parish school teacher, and seven laymen. Alfred T. Leimbach has for many years served as president of the board.

Working closely with the publishing house is the Synod's Commission on Church Literature, whose 11 members are appointed by the President of the Synod. The Commission, functioning as a whole and through 11 committees, is charged with the responsibility of studying the needs of the church with the view of determining what literature may be required, reading manuscripts, and initiating research projects. Through the Commission a vital link with the church is maintained.

The Lutheran Church-Missouri Synod has prospered through Concordia Publishing House, not only in terms of spiritual dividends but also of financial profits. Although the first years' profit rate of 50 percent on the total sales could not be maintained, Concordia has achieved a surplus abling to turn over to the Synod's treasury the sum of \$1,800,000 during the 1967-1969 biennium.

Through daily liaison with the headquarters and the various departments of The Lutheran Church-Missouri Synod, particularly with the editors and writers of the Board of Parish Education, through research and development to discover the needs of the church as a whole as it fulfills its mission in the world, Concordia Publishing House will, by the grace of God, continue to carry on the ministry envisioned in its motto of old: Verbum Dei manet in aeternum -- "The Word of God endures forever." Still true today is what the opening sentence in Concordia's souvenir album (1925) declares: "The purpose for which Concordia Publishing House was established in the year 1869 has remained unchanged."

CONCORDIA HISTORICAL INSTITUTE

One could say that Concordia Historical Institute, together with its function and services, is as old as The Lutheran Church-Missouri Synod itself. Already in the 1830s, when the Saxon immigration movement was getting under way, Carl Eduard Vehse, the Curator of the Saxon Archives and a member of the Immigration Society, brought his professional training and knowledge to bear on the early records of the founders of The Lutheran Church-Missouri Synod. As a result, the complete Saxon immigration records are well preserved and available for study today. As early as February 20, 1843, Trinity Lutheran Church, St. Louis, often considered the "mother church" of The Lutheran Church-Missouri Synod, established congregational archives and placed them in the charge of an officially appointed archivist.

When The Lutheran Church-Missouri Synod was established and officially organized in Chicago in 1847, its constitution provided that the Secretary of the Synod, F. W. Hussmann, be given responsibility for the synodical archives. The same convention also provided that the secretary "keep a book of synodical church statistics." Consequently, the responsibilities of archivist and statistician resided in the office of the synodical secretary until 1917, for a period of 70 years.

The same 1847 convention also provided for a "synodical chronicler," a position separate from that of the synodical secretary; the synodical chronicler was "to collect a chronicle of the Lutheran Church in America, in which her most noteworthy achievements and movements as well as her conflicts and the influences which she experiences from the outside shall be recorded, with the certification of synod."

As the church continued to grow and expand, the synodical secretary was soon no longer capable of providing adequate archival services for the synod. It is undoubtedly this which caused the outstanding historian and seminary professor Dr. A. L. Graebner, to write to the young parish pastor, Ludwig Fuerbringer, on February 7, 1893, that some special collection of The Lutheran Church-Missouri Synod publications and records ought to be started. Among other things, Graebner wrote: "The thought that we finally should establish an historical collection has come to fruition only to such a degree as I have been able to gather what I have been able to hunt up. However, every pastor of synod should lend a hand; then something could still be done, even if the beginning is already too late. Especially worthwhile, for example, would be a collection of congregational constitutions which one might be able to obtain since particularly the history of the congregational constitutions which almost no one has studied, is one of the most important areas of our history since 1839. In addition, the anecdotal which has reference to the fathers of our synod and which is known only by oral tradition, should be recorded and gathered."

Not much came of this proposal at this time, probably due to the untimely death of Dr. Graebner in 1904. But Ludwig Fuerbringer continued to keep the matter alive and subsequently, in 1910, he organized the Konkordia Historische Gesellschaft. Materials which were gathered at that time were deposited in the St. Louis Seminary Library with which Fuerbringer himself was closely associated. Later on, when the present Institute was organized in its present form, in 1927, these materials were transferred to the Institute's collection.

This society established by Dr. Fuerbringer in 1910 seemed to have lost its energy. Consequently the 1926 synodical convention established the present Concordia Historical Institute, which was officially incorporated under the laws of the state of Missouri on March 31, 1927. Collections which had been established previously by the synodical secretary, the Fuerbringer Gesellschaft, and other church organizations were now transferred to the Institute. In 1929 The Lutheran Church-Missouri Synod recognized the Institute as its official depository and urged its members to

support the work with both their funds and their materials. From 1927 on, part-time retired clergymen and seminary students served on a limited staff basis. It was not until the fall of 1943, when a synodical convention resolution provided a salary for an institute director, that Dr. Karl Kretzmann became the first full-time worker. He served until 1948, when the present Director, Dr. August Suelflow, assumed these responsibilities.

The hospitable quarters of Concordia Seminary, St. Louis, served the Institute as library, archives and museum. However, when the Seminary needed the space which was occupied by the Institute, and Mr. Louis H. Waltke, the first Institute President, left a sizeable grant in his will for a separate building, plans were made in the early 1950s for the construction of the present building on the Concordia Seminary campus; the completed building was formally dedicated on November 16, 1952. In 1959 the San Francisco synodical convention designated the Institute as the "Department of Archives and History" of the synod.

The collections (archives, manuscripts, historical library, and museum) relating to the history and development of the Lutheran Church of America with special reference to The Lutheran Church-Missouri Synod are the largest and most significant to be found anywhere in the world. Rough estimates indicate that there are by this time over two million manuscripts, papers and documents; more than forty thousand volumes, including books, pamphlets, periodicals and tracts; and nearly one hundred thousand feet of microfilm and photoduplicated material; as well as thousands of pictures, photographs and museum items.

SOCIAL MINISTRY

Social Welfare

When The Lutheran Church-Missouri Synod was founded, no responsibilities in the field of social ministry were vested in it by its member congregations; the synod was neither to be a direct service agency, nor was it to perform consultative or administrative functions in the field of welfare. Social welfare remained, therefore, a direct and exclusive concern of the individual congregation. This was for two reasons. First, it was felt that the welfare needs of the members of a given congregation would be best known by that congregation, and that congregation would be best equipped to meet such needs. Because of the comparative simplicity of life in these years, this supposition was probably correct. Second, fear of bureaucratic dictation led the congregations to keep for themselves all authority and responsibility except in those areas in which they would be unable to fulfill their mission and ministry individually. Hence, the Synod was assigned only those tasks and services which were too large or too complex for independent congregational action.

As welfare needs increased in number and complexity, congregations became aware that there were more and more problems which individual Christians and individual congregations could not solve appropriately. Two alternative solutions were proposed -- either to expand the functions of the synod and its districts to include provisions for specialized welfare services, or to establish special societies and associations for welfare purposes. All welfare services which have been established in connection with The Lutheran Church-Missouri Synod have been begun by member congregations and/or individual members of congregations banding together in geographical areas to found, support, and promote welfare societies and institutions. The first alternative was never employed, but the synod did give consistent encouragement to such compassionate endeavors.

Thus, the professional welfare ministry of The Lutheran Church-Missouri Synod is conducted in a way similar to many of the other tasks too large for single congregations to handle. Just as through the synod, congregations can train their pastors and teachers, conduct missionary activities in foreign lands, and engage in a wide range of Scriptural activities which they could not do as individual parishes, so similarly, through the specialized health and welfare agencies, member congregations could carry out health and welfare tasks which individually they would not be able to perform.

The congregation was viewed as the basic unit of the church, fully responsible for all forms of ministry. To the extent necessary, the congregation could, in partnership with other congregations, create auxiliary agencies to perform certain tasks. Whereas the synod served as the congregational instrument in tasks of witness and worship, the specialized agencies of compassion served as the congregational instrument in carrying out welfare activities.

By the turn of the century, the charitable activities conducted by societies and agencies sponsored by congregations and members of the church body were already well developed. The first such charitable agency was the Lutheran Hospital in Saint Louis, founded in 1858 by the Reverend Johann F. Buenger. Ten years later, Pastor Buenger established the first orphanage in Des Peres, Missouri. The first home for the aged was opened in 1875 in Brooklyn. The three pioneers in the field of institutional ~~ahaplaincy~~ services -- the Reverend F. W. Herzberger of St. Louis, the Reverend August Schlechte of Chicago, and the Reverend F. T. Ruhland of Buffalo -- began their specialized ministries in the 1890s. In 1901 these three founders of institutional mission work founded the Associated Lutheran Charities. In later years, men prominent in the social welfare movement included the Reverend Carl Eissfeldt

of Wauwatosa, Wisconsin, executive secretary in the field of child welfare in Wisconsin; the Reverend Philipp Wambsganss of Fort Wayne, whose interest centered in hospitals and child welfare agencies; and Reverend Enno Duemling, long-time institutional missionary in Milwaukee; the Reverend Edgar H. Witte of Chicago, a pioneer in the field of Lutheran welfare federations; and the Reverend Henry F. Wind, long-time president and business manager of Associated Lutheran Charities, and the Executive Secretary of the Synodical Board of Social Welfare from its creation in 1950 until his death in 1966.

In the years prior to the establishment of the synodical Board of Social Welfare, Associated Lutheran Charities fulfilled a unique and essential function. Although it was a voluntary association of agencies and was purely advisory in character, the organization did much to further the study of the theology of social welfare, to upgrade the quality of service offered to needy and troubled people, to stimulate the establishment of new agencies and services to meet new and changing needs, and to create an esprit de corps among those engaged in this specialized ministry.

In 1903 Associated Lutheran Charities was instrumental in establishing Bethesda Lutheran Home in Watertown, Wisconsin, for mentally retarded and epileptic children. Associated Lutheran Charities also provided the impetus for the founding of the Deaconess Society in 1919, and for the establishment of undergraduate social work courses at Valparaiso University. This organization took the leading role in making The Lutheran Church-Missouri Synod sensitive to its need for a Department of Social Welfare. Associated Lutheran Charities remained in existence until 1967, when, together with the National Lutheran Social Welfare Conference, it formed the new Lutheran Social Welfare Conference in America.

Welfare is an integral, not optional, function of the Christian life and the Christian congregation. Already in 1863, Dr. C. F. W. Walther wrote a lengthy essay on "The Proper Form of an Evangelical Lutheran Congregation Independent of the State." The following excerpts exhibit broad and comprehensive social welfare ideals expressed already at the time of the founding of The Lutheran Church-Missouri Synod:

It is the duty of the congregation to concern itself also with the temporal welfare of all its members, that they may not suffer want of the necessities of life nor be forsaken in any need. (Galatians 6:10 'Let us do good unto all men, especially unto them who are of the household of faith;' Deuteronomy 15:4; Romans 12:13 'Distributing to the necessity of saints;' and Galatians 2:9,10; James 1:27; I Thessalonians 4:11,12.)

It is likewise the duty of the congregation to provide food, raiment, housing, and other necessities for the poor, the widows and orphans, the aged and infirm, who are unable to procure these themselves and have no relatives whose special duty it would be to make such provisions. (II Thessalonians 3:10,12; I Timothy 5:16; I John 3:17; Matthew 25:35-45; James 1:27.) The congregation should also relieve the need and distress consequent upon special calamities, such as fire, dearth, famine, robbery, etc. (II Corinthians 8:13,14 'That now at this time your abundance may be a supply for their want;' and Romans 12:15; I Corinthians 12:26), so that no brother or sister may be tempted to appeal to the mercy of them that are without, to the dishonor of the Gospel or even to join secret societies for the sake of the aid promised (I Thessalonians 4:10,12). For these purposes the congregation should appoint special almoners. (Acts 6:1-7.) The congregation must see to it that the sick receive the necessary help, are cared for by day and night, and made comfortable. (Matthew 25:36 'I was sick, and ye visited Me;' I Timothy 5:10 'If she have relieved the afflicted.') The congregation should make provision for the decent, honorable, and Christian burial for each, even the poorest, of its deceased members. (Matthew 14:12; Acts 8:2; Jeremiah 22:18,19; Job 1:20)

For the proper care of the poor, the widows and orphans, the aged, infirm, sick,

etc., of the congregation, almoners should be appointed, who are to see that no one be neglected in the ministration and aid required in each case. (Romans 12:8 'He that giveth, let him do it with simplicity;...he that showeth mercy, with cheerfulness;' and Acts 6:1-7; I Timothy 3:8-13.)

The congregation should regard the distress of sister congregations as its own and give them all the aid and assistance possible. (I Corinthians 16:1,2 'Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye;' and II Corinthians 8:1-14; 9:1-15.)

The early decades of this century produced a growing awareness that the welfare work of The Lutheran Church-Missouri Synod needed to expand. The establishment of the synodical Department of Social Welfare in 1950 made this possible. For example, through its limited advisory and consultative responsibilities, the synodical Department of Social Welfare has taken steps to strengthen the relationship of the welfare agencies with the synodical and district administrative structures. The importance of this cannot be over-emphasized, since with the increasing size and complexity of both the synod and the Lutheran welfare agencies, as well as the increasing magnitude and complexity of the welfare needs of people, it was no longer possible for the individual congregation to co-ordinate effectively the work of its two types of auxiliary agencies. The Department of Social Welfare has created district welfare committees and boards, has established synodical standards of accreditation for Lutheran welfare agencies, and has provided for consultations between synodical districts and welfare agencies; all these activities have served to strengthen the bonds between the welfare agencies and the synod. The Department of Social Welfare was also assigned certain tasks which were to motivate and equip congregations for ministry to the total man. All these efforts have resulted in a much greater fulfillment of this part of the church's ministry.

THE EMERGENCY PLANNING COUNCIL

During and after the period of World War II, The Lutheran Church-Missouri Synod was given an unparalleled opportunity to minister to both the physical and the spiritual suffering of a war-torn world. The president of The Lutheran Church-Missouri Synod appointed an advisory committee to articulate problems confronting the church during the abnormal war and post-war world conditions in which the church found itself. This Emergency Planning Council was to study, analyze, and diagnose the problems, and plan and develop solutions for them, allocating to the existing boards, agencies, and commissions those problems belonging to their respective areas of work. The council was also to create in the church an awareness of the existing problems, and the responsibilities which devolved on the church, and the council was to serve as a clearinghouse for suggestions and information to the church on questions arising out of war and post-war problems.

The need for such a council was apparent; within four years 25 million United States citizens moved to 750 war-production areas, and about ten million men and women in the Armed Services traveled back and forth across the land. A survey in 1942 indicated a three-way effect of this movement on the congregations of The Lutheran Church-Missouri Synod. Some home congregations lost as many as 60% of their resident membership; while the membership of many other congregations increased tremendously, sometimes up to 300%; and some congregations experienced an internal change of membership, sometimes as many as 40% of the congregation moving in or out in the course of a year. The question for the council to meet at the time was, "How can the moving Lutheran be kept with his church?" It took hundreds of thousands of dollars and the united efforts of hundreds of pastors, the District mission boards, the Walther League, the seminaries and colleges, and many new trailer missions to get a partial solution for this difficult task in our own country.

Overseas (in war areas) mission opportunities were not overlooked; a Commission for Prisoners of War, working in conjunction with the National Lutheran Council, served over 450,000 prisoners in seventy-five camps. The work of relief, reconstruction, and rehabilitation in war-torn areas was co-ordinated with, and wherever possible done with, the American Section Lutheran World Convention.

As peace drew near, the Emergency Planning Council turned to post-war planning. It planned to concentrate on a greater mission expansion program, a personal evangelism move among the church members, a re-integration of the returning soldier into congregational life, mission expansion in China, India, and Latin America, and a long-range program of physical and spiritual reconstruction in Europe, particularly in Germany, the land which gave birth to the Reformation.

Starving people needed to be fed, clothed, and cared for with medicines, but the chief purpose of the relief sent by The Lutheran Church-Missouri Synod was to help rebuild the church of Europe. At first the relief work centered on providing the immediate necessities of the Freikirche with which our church had been associated for many years before the war. After a meeting in Germany between Dr. John Behnken the President of The Lutheran Church-Missouri Synod, Dr. L. B. Meyer, the Director of the Emergency Planning Council, and nineteen Freikirche pastors, The Lutheran Church-Missouri Synod sent books, Bibles, ministerial gowns, communion sets, catechisms, Bible histories, hymnals, and \$100,000 for general relief. Other funds were sent for orphanages to house refugee children, for barracks to replace burned or bombed-out churches, for temporary structures for a college and seminary, and for the printing of Christian literature.

Soon church relief representatives in Germany became aware that all Protestant churches in Germany were struggling for survival, and immediately saw their obligation

to help preserve the Lutheran Church in Germany. They threw the full support of The Lutheran Church-Missouri Synod behind Bishop Meiser in his endeavor to strengthen the Evangelisch Lutherische Kirche in Deutschland. Extensive help was also given to the Lutheran Church of Poland.

Nazi restrictions on Bible Societies had deprived the German people of Bibles for many years. So the Emergency Planning Council allocated \$150,000 to the American Bible Society for German Bibles. Later grants were also made for Bibles for Japan, Finland, and Norway. Nearly 60,000 volumes -- prayer-books, sermon books, and hymnals -- were shipped to Europe and distributed to Lutheran pastors and schools to begin to replace the many private libraries which had been destroyed. The Emergency Planning Council, acting on information submitted by Dr. E. R. Bertermann concerning costs for European radio broadcasts, granted \$125,000 to begin radio broadcasts from Luxemburg, Monte Carlo, and Normandy. In November of 1946 a shipment of Bible story slides and Bible story movies in European languages were sent to Europe to help bring Christ to the young people in Europe.

Millions of people in Europe were living on starvation rations. The Emergency Planning Council made it possible for American Lutherans to send eleven-pound packages filled with food and vitamins from the St. Louis headquarters. Besides this 1,375,000 pounds of food were bought with funds provided by American Lutherans, and bulk shipments of food went to Germany, France, Finland, and Poland.

Another great necessity was providing clothing for people who had lost everything they had. Over 750 tons of clothing in bulk form were sent to Europe, chiefly through the Lutheran World Relief organization. In 1946 an eleven-pound clothing package was also instituted, and a mailing list of needy families provided. Over 19,000 eleven-pound packages were sent. As soon as the Russian Zone was opened, a large number of packages were also sent into that section. Besides this, tens of thousands of packages were sent by donors and relatives directly to European families. Emergency Planning Council funds were also responsible for 35,000 CARE packages sent to Europe, most of them to people in the Russian Zone. In Germany, Das Hilfswerk der Evangelischen Kirche, with Dr. Eugen Gerstenmaier, Executive Director, distributed all bulk shipments. In other countries, official distributing agencies recognized by the military government, including Emergency Planning Council representatives, were responsible for distribution.

A Family Adoption Plan was created near the close of 1946, and by February of 1947 more than nine thousand American adopters had subscribed to take on responsibility for a family in Europe.

After the war, thousands of children, all ages, roamed about without parents and home. Even more were neglected because of lack of food. A Child-Feeding Program was inaugurated in 1946 and members of The Lutheran Church-Missouri Synod responded to this campaign with contributions running \$129,000 more than anticipated. The Lutheran Women's Missionary League undertook support of orphans and orphanages. They sewed Layettes and children's clothing, fixed medical kits, and gave money and other items.

Medicine was sent mostly in bulk. A \$10,000 shipment of penicillin was sent to Germany, and previous to that, ointments, bandages, crutches, medicine kits, artificial limbs, cod-liver oil, insulin and other kinds of medication, including \$40,000 worth of vitamin tablets, had been sent.

Because this relief work grew to such great proportions, and contacts with European officials could be more readily made if a representative for the Emergency Planning Council were at hand, the President of The Lutheran Church-Missouri Synod, Dr. J. W. Behnken, appointed Dr. Martin Graebner to fill the post of Special Representative in Europe. Chaplains also helped distribute packages and provide proper transportation facilities and accommodations.

Because of persecution, hundreds of Lutheran pastors had been forced to flee

Germany into areas ceded to Poland and Russia. Many asked for help. The Emergency Planning Council adopted a group of 400 Lutheran pastors in Bavaria, and some Estonian Lutheran pastors in displaced persons camps, supplying them with food, clothing, and books.

In response to the relief work of the Emergency Planning Council, hundreds of letters of thanks and requests arrived each day from Finland, Germany, Poland, Austria, Hungary, France, and other countries -- about 1,000 letters per week.

Realizing that the challenge to bring order out of spiritual and material chaos among men would continue to face the church, The Lutheran Church-Missouri Synod adopted a resolution to inaugurate a program of world relief, and in 1947 and 1948 allocated approximately \$2,500,000 for this purpose.

SOCIAL WELFARE AND SOCIAL ACTION

The 1962 convention of The Lutheran Church-Missouri Synod created a Commission on Social Action to initiate necessary studies and to secure "position papers" on subjects of critical social, economic, and political interest. The findings and recommendations of the Commission on Social Action were then to be given to the president of the synod. Some of the controversial issues which have been taken up by this commission include the issue of prayer in public schools, questions about the "new morality", attitudes on war, the problems of church-state separation and cooperation and of exemption from taxation for church-owned properties, and the issue of cigarette smoking. A major task of the commission has been to formulate a Lutheran ideology and pattern of action on questions of current moral, civic, and social concern. The Commission on Social Action may not solve or present an opinion on every social problem; however, it will provide guidelines to which troubled churchmen can turn when controversial questions arise. As a result of The Lutheran Church-Missouri Synod's concern with social problems, many districts and congregations now have their own committees on social action operating in their local congregations and communities.

The Lutheran Church-Missouri Synod often expresses a word of caution about the church's concern with social issues. She points out that nowhere in Scripture is there a command to the church to build the world into a place of greater social, political, and economic security. But, this is by no means to be interpreted to mean that sensitivity to all the sufferings of mankind, concern about man's sufferings and man's inhumanity to man, and work for the renewal of society has no sanction in the Word of God. However, such acts of love and mercy, important as they are, are not God's primary reason for calling the church into being. They are not the root of the church's strength. The real root of the church's mission and strength is the power of the Holy Spirit dwelling in a redeemed and sanctified heart. Desirable as works of social and economic uplift are, they can never replace God's program of salvation and edification of lost souls as the primary function of the church. As soon as the church of Christ substitutes outward political or social or economic activity for inner spiritual life, it loses its force as a spiritual power. And at that moment, both the church and the society it is trying to save suffer an irreparable loss.

But again, this does not mean that the church is a body of people interested only in their own salvation. It is just those people who have given themselves completely to Jesus Christ, and who have the Spirit of God dwelling in their hearts, who actually do most to relieve the poor and the needy, visit the sick, and give themselves in unselfish community service. And they will do it for a particular purpose, not to renew society alone, but to renew the individual in society in his personal relationship to Jesus Christ. This makes all the difference in the world. It is the difference between merely giving a sedative for the temporary relief of pain, and healing of a diseased body.

NEW MISSION AFFIRMATIONS

In preparation for the 1965 convention of The Lutheran Church-Missouri Synod in Detroit, Dr. Martin Kretzman, a former professor and missionary to India, was commissioned to prepare a Mission Self-Study Report for the Synod. He was to study both the theological basis of the church's mission and also the structure and administration of the church's worldwide mission endeavors, to ensure that the administrative structure did not contradict the theology directing the mission endeavor.

Six mission affirmations grew out of the study. These are summarized in the convention resolutions as follows:

That we affirm that the Church is God's mission to the whole man. Wherever a Christian as God's witness encounters the man to whom God sends him, he meets someone whose body, soul, and mind are related to one totality. Therefore Christians, individually and corporately, prayerfully seek to serve the needs of the total man. Christians bring the Good News of the living Christ to dying men. They bring men instruction in all useful knowledge. They help and befriend their neighbor on our small planet in every bodily need. They help their neighbor to improve and protect his property and business by bringing him economic help and enabling him to earn his daily bread in dignity and self-respect. Christians minister to the needs of the whole man, not because they have forgotten the witness of the Gospel but because they remember it. They know that the demonstration of their faith in Christ adds power to its proclamation.

And finally, involving each and every member of Christ's church in ministry to the church, to the world, to the whole society and to the whole man, The Lutheran Church-Missouri Synod affirmed, "The whole Church is Christ's mission." "Every Christian is commissioned a missionary through baptism;" all of God's people, laity and clergy together, share in Christ's mission to the world. Each person ministers in the life and position in which he has been placed by God, and God has given him the power and gifts to minister."

With these mission affirmations, The Lutheran Church-Missouri Synod charted a new course towards ministering vitally and creatively to the church, to the whole world, to the whole society and to the whole man.

"It is a mistake of cosmic proportions to assume that our mode of presenting the teachings of Christ to the world is changeless simply because the truths of salvation are ever the same."

EPILOGUE

Now that we've seen the Missouri Synod in motion, we are seized with wonder and amazement at the greatness of the grace of God. Contrary to the predictions of certain failure for the founding fathers and all their works, the tiny synod they created has become a major force in the U. S. A. and beyond in maintaining the preaching of God's Gospel of Salvation clear and loud.

But what about the future of the Missouri Synod? There are those who say that its future is behind it, that in doctrine and practice it is going down the drain.

It must be admitted that the Missouri Synod, too, is afflicted with doctrinal blemishes, spots, and wrinkles and must ever be on the alert against false doctrine and practices ensuing.

Among the more serious spiritual diseases threatening the unity of our church and to which too many of our members are being exposed in one form or another is the so-called "new doctrine of inspiration." Sad to say, some of our people have been inoculated and are succumbing in various degrees to this so-called "new hermeneutics." This new approach to Scriptures and the doctrines as we have been teaching in our church on the basis of Scriptures and the Confessions is altogether at variance with the doctrine on the inspiration of the Bible taught and believed by the members of The Lutheran Church-Missouri Synod for these past 120 years.

Plenary and literal interpretation is set in juxtaposition to imagery and allegory -- symbolic versus reality -- non-fact versus fact -- historic and higher criticism of the individual books of the Canon versus the authority of the text of the Bible itself. These are creeping cancers in our theological body today. Simile, metaphor, hyperbole, figurative language, versus a literal "thus saith the Lord" is beginning to gnaw away at the very vitals of our doctrinal body.

It is altogether inconceivable how anyone can apply the so-called "new hermeneutics" to, for instance, Genesis 1, 2, 3-11, Deuteronomy, Isaiah, Job, Jonah, etc., or to the total Old and New Testament Canon, and at the same time profess to believe in what The Lutheran Church-Missouri Synod throughout the years has called Plenary, Verbal, and Inerrant Inspiration. To be sure the same phraseology and words are used but with different meaning and connotations.

To apply the theories of this so-called "new hermeneutics" which have evolved in the past five decades in Europe and then transplanted to America as criteria to reject the Biblical statement that "all of Scripture is divinely inspired" and to put pagan mythology and dimmed history of four thousand years ago in juxtaposition to the WORD OF GOD is a wrong approach to God's Holy Word.

Unless this "new hermeneutics" is rooted out of our midst our orthodoxy of yesterday will degenerate into something tomorrow which will be an abomination unto the Lord. This is not merely a conjecture. It can be documented by the development of the history of most of the major Protestant church bodies in the world. And please note that history also documents that such unorthodox methods of using the doctrine of the "inspired Word" did not originate with the laity nor with the rank and file of the clergy, but in seminaries -- beginning with Wittenberg immediately after Luther's death.

According to the Bible and the Confessions and teaching of great Lutheran scholars beginning especially with Luther:

We believe that Moses was the inspired author of the Pentateuch, and that Genesis 1-11 are literal historic facts.

We present as evidence both the Old and New Testament testimony.

We categorically reject the theory that the Creation Story in Genesis is to be interpreted as symbolic.

We concur with the persistent agreement of the Jewish people as evidenced in Jewish literature other than the Bible in the acceptance of the Bible as God given and inspired.

We hold that tradition of the New Testament Church beginning with the early second century and the internal arguments from the texts of the Bible itself are trustworthy documentation for the verbatim acceptance of it as the inspired Word of God.

These statements do not rule out the possibility of amanuenses - ghost writers - or the use of other sources written or oral, used by Moses either literally or in substance. But we do insist on the basis of the Word of God that everything in the Pentateuch was written under the guidance of the Holy Spirit.

It is furthermore granted that in the course of the centuries modifications, additions, glosses, words from the other languages, errors by transcribers, etc. may have crept into the text. And when Jesus said to the Jews "they have Moses and the prophets" (Luke 16:31), he was referring to the text of the Torah as it was in possession of the Jews of his day.

It is one of the mysteries of present day "new theology" how anyone who claims to believe the Bible can take a concordance and look up the name Moses and find approximately 150 references in the Old and New Testament to Moses and still deny the authorship of the Pentateuch to Moses.

It is an historical fact that all liberalism in the church today had its seed in the non-acceptance of the doctrine of plenary inspiration as we understand and teach it from the Bible and the Confessions. It is simply inconceivable that someone can make the statement "I believe that the Bible is the inspired Word of God" and then turn around and doubt the God-spoken authenticity of His Word in the Bible.

The history of Protestant churches is incontrovertible proof that the non-acceptance of the doctrine of inspiration gradually leads to a total discrediting of all the fundamental doctrines of the Bible and finally of salvation by faith in Christ Jesus.

If the story of Genesis can be demoted and reduced to a symbolic story of creation instead of accepting it as an historic happening, why should we dare to hope that the miracles narrated in both the Old and New Testaments, the story of the Virgin Birth, the resurrection of our Lord and the ascension of our Lord will not be presented as non-factual but as symbols, allegory, or hallucinations.

To try to document that the Bible is the inspired Word of God in all its parts is not the way to meet the issue. The doctrine of the inspiration of the Bible is a doctrine which can only be comprehended by FAITH. Like the whole doctrine of salvation you either believe it or you don't. And don't forget that the only source of FAITH is the work of the Holy Spirit in your heart.

Unless some very drastic steps are taken to stop these "for discussion only" papers and essays which, however, present the subject matter as though it were Bible doctrine, we shall lose our orthodoxy and with it the theological leadership in the Protestant world which God has made us responsible for.

Again we ask, What of the future of the Missouri Synod? Must this question be answered with an If etc. sentence? It could be. But, as for me, I shall continue to trust that our gracious God, who caused my church to be born and nourished it for, lo, a century and a quarter will not cast it off. Therefore I shall keep on praying

Abide, O dearest Jesus,
Among us with Thy grace
That Satan may not harm us
Nor we to sin give place.

Abide, O dear Redeemer,
Among us with Thy Word
And thus now and hereafter
True peace and joy afford.

Abide with heav'nly brightness
Among us, precious Light;
Thy truth direct and keep us
From error's gloomy night.

Abide, O faithful Savior,
Among us with Thy love;
Grant steadfastness and help us
To reach our home above. (T.L.H. 53: 1, 2, 3, 6)